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OBSERVER
NOVEMBER 1, 1955

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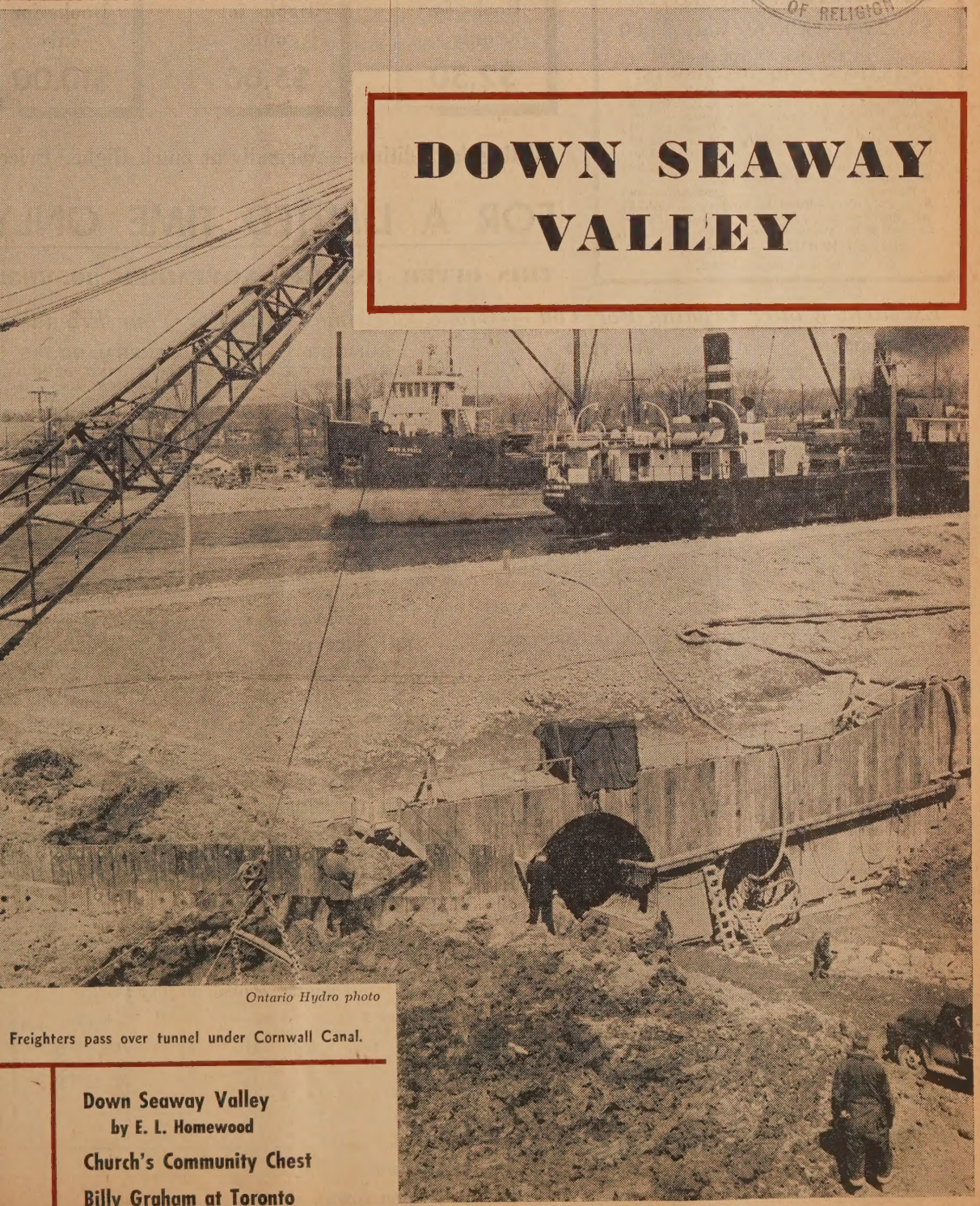

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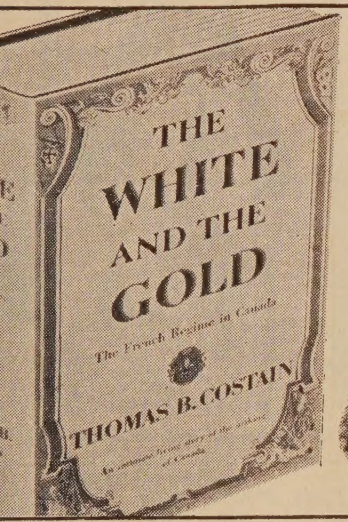

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Letters

Billy No Sensationalist

Dear Sir: O.K. It costs 15 cents to print a word in 155,000 copies of THE OBSERVER, so we are told on page five of the October 1st issue.

Well, then, why waste approximately $33 to print the letter criticizing the "Billy Graham Campaign?" An anonymous letter at that—signed "Gnostic."

How dare he count the cost of this campaign in dollars and cents? Does he not know that the angels of Heaven rejoice over each one who repents? (Luke 15: 10)

How dare he call this "noise, bombast and glamour," when the results of the campaign are evidence enough of the presence of God, that this is His doing, and that we should not dare to stand in the way. . .

When any one of us even begins to be used of God as Dr. Graham is, then perhaps he will be in a position to criticize the work of others. Perhaps we should remember, too, that "the taller the bamboo grows, the lower it bends"—hence, the bigger the man, the more humble and the less likely to criticize another.

This is not "naïve sensationalism." This is God, and we should tremble at His feet.

Meaford, Ont. A. G. Long.

Sang "Blues" in the Church

Dear Sir: I have often wondered why there is no Music Column in THE OBSERVER where organists could get some guidance as to their choice of anthems, solos and organ music used in services each Sunday.

One gets tired of hearing cheap worthless music used for the Worship of God at Sunday School and church services. Recently in a United Church a girl in a real "blues" voice sang a then-current "hit," "Whither thou goest I will go." Another organist played "Danny Boy" during the offering when people are to be dedicating themselves to God. What inspiration!

There are many organists in the United Church who deplore all this and who would be glad to write for the improvement of our services.

Midland, Ont. Interested.

First Union Church?

Dear Sir: In your issue of October 1st, 1955, you have an article on Saskatchewan in which you state it was the first for Church Union. Maybe it was. The first United Church was built in 1910 in Makinak, Manitoba, jointly by Methodists and Presbyterians. Rev. Mr. Selkirk was the Presbyterian minister. Rev. W. Ivens was the Methodist minister.

I put in the cement basement and did other work on the church. This church was used jointly, I believe, up till the time of Church Union. I saw it last summer and it is still as good as the day it was built. Although now a resident of Toronto, I lived in Manitoba for forty-six years.

Toronto, Ont. Alex Williamson.

"Sure we support the church . . . we buy our Christmas cards from the W.A."

Boys' Work

Dear Sir: In connection with your editorial, "Scouts and the Church," I wish to express appreciation for the work that is being done by the Boy Scout organization. Because of a concern for the religious emphasis in this programme we are preparing a pamphlet of religious education suggestions for churches sponsoring Scout groups.

However, because of personal conviction and many protests, I wish to take exception to your sentence, ". . . and it seems popular to set up a rival programme which too often toddles along. . ." I regret the unjust and unnecessary comparison, and the phrase "toddles along," and wish to remind you of the following facts:

Most of these programmes are primarily evangelistic in character.

They are part of the Sunday Church School programme, and seek to reinforce the work of Christian teaching.

There are over 10,000 boys enrolled in almost 800 Tyro Groups, with over 800 leaders.

This programme is only four years old.

There are over 5,000 boys enrolled in 500 Sigma-C Groups, with over 500 leaders. This movement is only a little over a year old, and is growing rapidly.

There are almost 400 Trail Ranger and Tuxis groups which, like the two grammes above, emphasize the central p of Jesus Christ.

These Christ-centred, church-cen groups, church boys' camps, church b rallies and conventions, and Older B Parliaments have had a significant pa decisions for the Christian ministry Christian vocation.

I regret that the sentence referre above called into question the value of work of many of our most consecr laymen and ministers. In this letter I to say to them that I regret very much has happened, and to assure them of great value of the work they are doi

David I. Forsyth, Secretar
The Board of Christian Educa
Toronto, Ontario.

Uranium City

Dear Sir: We appreciated here article about "The Flying Parson Uranium City." We know you were dea with the work of the present minister his wife, and the tribute was well-deser However, we would like to mention Rev. David Kilpatrick, who preceded made a fine contribution, too. Under the building project was started and " Doll's House" was built. His first parso was the tent that is seen pitched beside present church. We hope that the Eldo Mining and Refining Co. isn't mad at for one of the pretty pictures was of development six miles from the "town Uranium "City."

Uranium City, Sask. M

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NOVEMBER 1, 1955

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"Star" photo
Charles Bruce Sissons

IN THE NEXT ISSUE

The Book Issue

Saturday Matinee
By Mary Lowrey Ross

The International Scene
By Willson Woodside

Observations

IN THE SASKATCHEWAN town of Wilkie a few weeks ago, there was an unusual gathering. Seven student ministers and five ordained preachers met for a day at the end of the summer's work on the student fields. So often a student leaves his college for one of the biggest experiences of life, gets a clap on the back from a busy supervising pastor, a brief visit from a Superintendent, and spends five months on his own. At the end there are farewells, and a hurried trip back to his college and another year's work. But at this rally, organized by the boys, there was a day set aside for discussion and fellowship with the ministers, an assessing of the work, plans for the future. Then back they went, two to Mount Allison, one to Queen's, two to Emmanuel, and two to St. Andrew's.

* * * *

● THIS STORY was told by the Rev. E. C. Hunter, D.D., at a Billy Graham breakfast meeting for a few hundred preachers or we wouldn't dare pass it on.

A minister's little boy spent a fascinating morning watching out the window of the parsonage while workmen removed the stones and ancient coffins from an old burying ground to make way for progress. Everything was trucked away to the new site for church and cemetery. At noon the minister's wife asked, "What are you going to do this afternoon, dear?" Father replied that he thought he would go out and "dig up" some new members. The little boy, somewhat startled, enquired, "And what are you going to do, Daddy, after you dig them up? How can you put new life into them?"

Following this, Billy Graham went on to point out that it is often easier to dig up members than get life into them.

* * * *

● OUR DISTINGUISHED predecessor, Dr. A. J. Wilson, has always held a warm place in our affections. It chilled off a little lately though, when he came back to start his work with Dr. Mutchmor after a visit to New York. He spent three days in the big city while the World Series was on, in the United Nations building, and came back all informed on international affairs and apparently indifferent to the fact that the Dodgers had won their first series.

* * * *

● THE BOOK ISSUE is coming out two weeks earlier than usual this year and will reach subscribers Nov. 15th. We have been told that this will help the people who like to read reviews and then order books for Christmas gifts . . . especially if they are the kind who like to get the books early and read them before they send them on to their relatives. There will be some minor changes in the book number this year; we will have the usual forty-eight pages, and some features we think will be interesting whether you are a book lover or not. Dr. G. Stanley Russell, who devours books by the shelf-full, has promised a piece about the books he has been reading. Professor George Johnston of Emmanuel is preparing an article which we hope will skim over a number of the newest theological books. Dr. Lorne Pierce is writing a cover story on Professor Sissons, whose new book, *My Dearest Sophie,* keeps him in the limelight as our foremost Ryerson scholar.

Ann Winter Evans is doing a story on children's books, and Mary Lowrey Ross is coming up with some advice for parents who want to know what movies are good for children and why. We hope that we will have all the best new books reviewed, and, of course, the fatter issue will let us have some regular features, news and articles.

* * * *

● THE NEW CARS are just getting better and better all the time, and we can't help wondering when the engineers are going to run out of improvements. Our *Popular Mechanics* reading friends tell us that one of the next big things has to do with the brakes. It seems that in two or three years now the brake will be related to the accelerator. When the driver eases up off the gas the brakes will come on. For a really quick stop he will just lift his toes lightly, and the seat belt will keep him from going through the windshield, while the crash helmet and padded instrument panel and newly-designed steering wheel, will save him from black eyes and a broken nose.

There is just one application here for the church. We have known for a long time now that when a Christian lets up off the accelerator the brakes come on automatically.

The National Evangelistic Mission

AMONG the several significant movements in The United Church of Canada this year, the National Evangelistic Mission rates high. Although it was born among the tiny churches, and the cry for leadership came up through the Presbyteries, the Mission is an official programme. We trust it is of God.

The Rev. William Berry has been released for a time from the Board of Evangelism and Social Service to be its full time leader. Men in almost every part of Canada are sacrificing time and energy so that the whole Church will profit by the co-ordinating and directing of the movement.

Evangelism is the significant emphasis of this decade. Our movement is paralleled by an unprecedented revival in the U.S.A., the "Tell Scotland" movement abroad, and the "Mission to the Nation" in Australia.

For some years local preaching missions, lay evangelism campaigns, the response to the Templeton services and Graham Crusades have all emphasized the need for a concerted and directed drive.

The Board of Evangelism and Social Service, and all interested in evangelism (and who isn't?) felt that this must start at the right place. Instead of beginning with a rash of great mass meetings, it has commenced with the ministers; it moves out to the church workers, on through to the membership, and then outside the churches.

At first there seemed to be something a little tentative about the Mission. The fact is that if the deepening of the spiritual life does not become evident among the ministers, workers and members, there isn't much point going out to the fringes. We presume that if the first step is not accomplished by next General Council the N.E.M. should not go on out to the nation.

But already the deepening process is on. From all over Canada word comes (from 100 Presbyteries exactly) that the ministers have been earnestly seeking in retreat and fellowship to do their part. Evangelism is the note of the hour. The churches are examining themselves. The Graham Crusade is bringing out the confusion and the troubles, the prejudices and the convictions many of us have. Discussions are helpful, whether in the home, in the Session or Presbytery or on the street.

If there is any Presbytery not started on this, it should be. If any congregation has not yet had its workers involved, there is something wrong. In six months' time every church member should have felt the impact and be challenged to reconsecration.

Then if God is willing and we are ready, the Mission should move out to all people outside the Church.

THAT NEW CHURCH

ONE of the things which breaks a man's heart the days is to go across the country and see the u little monstrosities which too many congregations erecting for the worship of God, and calling new church The only thing which helps is to see the number beautiful sanctuaries which are being erected by wise a far-sighted people.

This is an unprecedented era of church-building. W is built now will leave its mark on the Canadian landsca and on the minds and spirits of Christian people many generations.

We cannot be against the contemporary, the m ernistic, or even the ultra, if there is wise planning a honest work. Nor do we oppose the traditional style modern materials and knowledge are exploited, and usel pillars are not added for effect. There is no reason w the United Church can't have many different styles in buildings. It's good to see congregations pioneering a experimenting. It's good to see them preserving fine things.

But the Churches cannot afford to erect buildi designed by amateurs. Mistakes are too costly. Constr tion is expensive, and it requires an expert to make contributor's dollar go the furthest in building a n church.

The so-called big Churches know that they must w with an architect. They know that any architect can s his fees; and an experienced one may save much m than his fees by expert planning and diligent supervisi

The United Church has an architectural committ the building boom came upon it so fast and with su proportions the committee has scarcely caught up. it is working hard and is ready to offer general adv It does not substitute for hard work at the local level

A PRIVILEGE AND DUTY

PERHAPS it should be said now for it will be impl in all we write. The support of the Missionary Maintenance Fund is a privilege and duty of every mem of The United Church of Canada. We don't have m use for the religion of a man who refuses to give to his bit. Though we can still love him, we wonder ab the blind spots in his knowledge, the weak spots in faith or the cold spots in his heart. The M. and M. is the centre of our Church's life. Without it or so substitute for it, the work of our Church would fall ap and in many places its voice would be silenced.

Much of what we give to our local funds does li more than provide a comfortable place to meet worship and ensure that our children receive some religi training. What we give to the M. and M. will indic how we really feel about Christ's commandment to m disciples of all nations, how much we care for the Churc work among the needy, and what concern is ours for spiritual nurture of our youth.

Editorial Feature

Billy Graham in Toronto

HE great impact of the Graham rusade in Toronto was on the clergy nd the core of the church's member- We suspect that he intended this, hat immediately ahead the evangel- influence will be felt more among ers, church workers and students.

s does not deprecate the great success e mass meetings. Thousands were l away on a number of occasions, and nds came by bus, train and car from ommunities one hundred miles and from Toronto. The influence must been great, and among those whom pers call converts, but Graham may seekers who went forward many lives ave been changed.

to some, the Graham of the small and the quiet voice is even more ve than the great evangelist on the rm.

spoke to the theological students at nuel, made a tremendous impression great crowd of men at the Canadian and Council of Laymen luncheon, e still had time for speaking engage- outside the city, T.V., and numerous al interviews.

The Race Issue

were troubled particularly about nts we had read of his segregated gs in the south, and after he told a ministers' breakfast that he did not egregated meetings we went back to rticles and the things he had written 1953 book about racial matters. we felt guilty about presuming on ne, we asked for an appointment, and d "How about breakfast Wednesday ng? My staff has me completely d till then." We have never met a gracious gentleman or fascinating rsationalist. Dr. Stanley Russell, g in the *Toronto Star,* said ". . . he n innate culture that proclaims him not only a Christian but a gentle- We can't put it any better than that. answered our question on race issue y, as he does all questions. He did segregated meetings, but he doesn't nore. He says he lost some support he announced his policy, but even in eep south he has had no difficulty. now his meetings have not been integrated, whites counsel white seekers, and coloured guide the coloured. From now on there will be no difference even here. This meant more to us, and we suspect that it will mean more to the Christian world, than any of the other changes which Dr. Graham has made in recent years.

The Ministers' Breakfasts

His weekly breakfasts for ministers were great things. Six to seven hundred would crowd into the Royal York dining room at 8 a.m., and distinguished Anglican clerics and Pentecostal pastors ate their scrambled eggs and drank their coffee in an atmosphere that was really ecumenical. For an hour or so Billy Graham would speak powerfully, persuasively, and b l u n t l y, answer questions, acknowledge his weaknesses, thank his critics, and pound away at the central task of the churches and the preachers, the winning of souls, and the keeping them faithful after they are won.

He compared himself to the professional harvest hand who comes in to help the faithful farmer take in the c r o p. He emphasized that mass evangelism was not the most important method, but it is his method; and urged the ministers to train their laymen in personal evangelism.

Billy Graham

". . . has an innate culture"

Some of the men who went week after week still have some inhibitions about the big publicity campaign (though we didn't hear anyone question the financing of it, for it seems above reproach) and the theology of Billy Graham gets criticized a little. But they were about one hundred per cent. sold on the man, humble, sincere, godly, and very able. Dr. Russell said also ". . . it would not be unfair to pronounce his utterances commonplace — but what commonplaces they are."

The Growing Graham

It seems rather condescending to suggest that Billy Graham has been growing. But he says he has been trying to grow. In his conversation he keeps coming back to England and Scotland; whatever he did for them, and we hear great reports, England did something for him, and he says so.

"I study five to six hours a day to fill the great gaps in my academic knowledge," he says. And though he makes light of his scholarship, the gaps aren't as big as some seem to think. He has his Bachelor's degree, and did work on his Master's. "Had a little trouble with my Greek," he admits, but we suspect he may know more Greek than some of us who don't talk about our troubles.

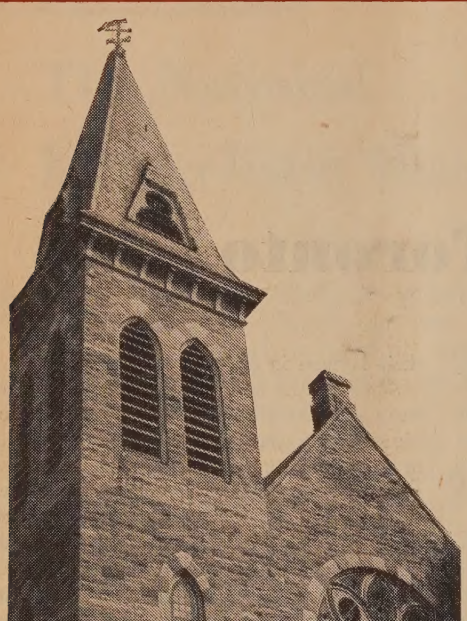
One of his greatest difficulties is that the things he said years ago in the heat of his rapid-fire preaching keep turning up in magazine and newspaper articles. The reputed description of H e a v e n which appeared recently in a *Maclean's* article is an example. "That was years ago; I was quoting someone else's description and I wouldn't say it now," he says. Just after he came out of college he had a book of sermons published which he now wishes were out of print, but it can still be purchased with a sermon on Hell.

Despite the emphasis which some feel is fundamentalist, Billy Graham is not a "literalist" in the sense which the word is normally used in this country. But he won't argue about the things which he doesn't think are important, or he can't understand.

His Future Work

He told us over coffee that had grown cold, that he sometimes has a feeling that

(*Continued on page* 14)



Observer Photo

Iroquois tower guides ships.

- They're harnessing the St. Lawrence . .
- Moving 7,000 people . . .
- Building three new towns . . .
- Planning great economic future . . .
- But what of the churches?

DOWN SEAWAY VALLE

By E. L. HOMEWOOD

CANADA is growing at a terrific rate and people must make way for new enterprise regardless of any sympathies they may have for the past. So said the late Robert H. Saunders, Ontario Hydro Chairman, and Hon. William K. Warrender, in a published statement in August, 1954.

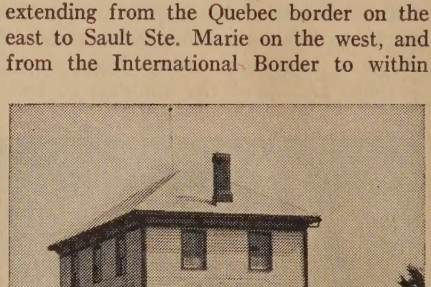
Today, while oldsters in the St. Lawrence River Valley watch their communities vanish, young folk are busy planning for prosperous new towns.

While a little of the old will remain, the 35-mile stretch of riverfront between Iroquois and Cornwall in Eastern Ontario will be new in practically every respect. There will be new towns, new churches, new schools, new homes, new municipal halls, new streets, new parks, new roads, new businesses, and, it is hoped, an entirely new outlook.

Behind all this transformation is the eight hundred million dollar St. Lawrence Seaway and Power Development. Ontario Hydro and the New York State Power Authority have under construction a huge powerhouse near Cornwall, and control dams at Long Sault on the United States side of the border, and at Iroquois on the Canadian side. These developments, which will eat up $600,000,000 of the total bill, will create a 20,000-acre headpond which will inundate the communities of Iroquois, Aultsville, Farran's Point, Dickinson's Landing, Wales, Moulinette and Mille Roches and one-third of the town of Morrisburg.

First sod for the big project was turned in August of last year. The first power is expected to flow from the plant's big generators in the fall of 1958, with the entire project completed in 1959.

Practically all Ontario, and indirectly a major portion of Canada, will benefit by the tremendous St. Lawrence programme. Power generated by the new installations will flow into a grid covering an area of some 325,000 square miles of Ontario, extending from the Quebec border on the east to Sault Ste. Marie on the west, and from the International Border to within



Observer Photo

The big move is on.

120 miles of James Bay. In the area is produced 75 per cent. of all Canadian fine papers, 50 per cent. of the Canadian copper production, 85 per cent. of the world's output of nickel, 80 per cent. of the total North American requirements of abrasive materials, the entire Canadian output of cobalt, calcium and platinum metals, and the only North American supply of picrite.

The Seaway, too, will mean vast developments and striking changes in industry and transportation. It will extend the range both deep-sea vessels and Great L boats, letting ocean ships enter the la and opening tidewater ports to lake shi

But although all Canada stands to be from the development, the 7,000 resid of Seaway Valley must bear the brun things. They must be entirely reloc and rehabilitated before mid-summer 1958. It will mean tremendous readj ment for these people, and for 20 chur of six denominations.

Five United Churches, most of t dating back to the early 1800's, will prey to Hydro's demolition crews. T others will be directly or indirectly affec Seven communities in the valley will wiped out and bundled into three towns, and the eight United Churches serving the area will become four.

Roots Are Deep

Church roots and ties are deep strong throughout Seaway Valley. A wandered around some of the old ce teries with local residents, I found t although my companions hadn't known families personally, they could pick the Methodist, Presbyterian, Lutheran Anglican "sounding" names from headstones.

The Lutherans claim to have had a gregation near Morrisburg as early as 1 which would make it about the ol Protestant congregation in Upper Can The history of Methodism in the Iroq area goes back to 1790, when a mini candidate, William Losee, was sent ac the St. Lawrence from the Lake Champ circuit in the United States.

ıois lays claim to a special page in history as the grandmother of the . In the summer of 1832, the women congregation organized the Matilda Missionary Society, auxiliary to the an Missionary Society. The con-ɔn's year book of 1950 says: "This e parent organization of the present n's Missionary Society of the United of Iroquois, and the first W.M.S. ada."

erally speaking, however, the valley es are pretty typical of old Ontario communities. They support their hurches but their contributions to ssionary and Maintenance Fund are ıtially below the national average. charge the average was less than per member. The average for the ' is $4.80.

'-eight new members were brought ɔugh Profession of Faith last year, w member for every 21 members in ' Valley. But 85 per cent. of these s were brought in by two Churches. ngregation managed to sit still while mbership decreased.

ically, the Churches are in excellent ɔn. All are debt-free, and only one it necessary to make any improve-last year.

ɔod indication of conditions in the may be found in the vital statistics. outnumber marriages two to one. ɔung people have been moving away; ew new people have moved in.

St. Lawrence communities are old, ost of their residents are advanced s. But they never seem to grow old. g from a metropolis where one is ered "over the hill" at a tender age, d it refreshing to chat with people ɔnsidered themselves young and in me of life until well past the 80 or k.

what is the St. Lawrence Project ɔ, or for, the Churches?

New For Very Old

United Churches will be demolished the flood waters roll over the valley. ɔngregation at Iroquois is the most ed with plans for the future. Draft plans for a new $362,000 edifice have already been sent to Ontario Hydro for approval. The only apparent hold-up in the plans is the fact that a Sunday school hall has been included by the architect, a facility the congregation does not now enjoy.

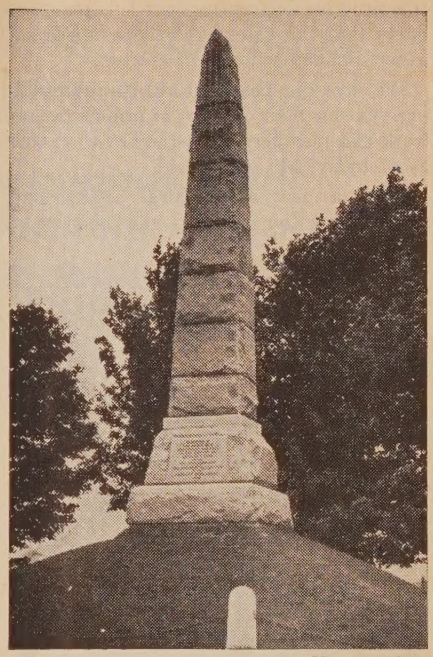
The old Iroquois church was built in 1876, at a cost of $22,000, a little less than the architect's fees for the new building. Total cost of the new structure, with the possible exception of some of the furnishings, will be underwritten by Ontario Hydro, according to the policy set for all Churches in the valley.

Older members of the Iroquois congregation are a little reluctant to leave their beautiful old Church. When they do move, they would like to take along the big circular stained-glass window, valued at about $12,000, and some of the equally valuable smaller windows. But they have been advised that the windows won't fit in with the new church architecture, and there seems little hope that these links with the past will be preserved. On the other side, very few people will be sorry to see the end of the navigation beacon which shines from the church tower.

Although only one church on the three-point Aultsville charge will be in the flooded area, all three congregations will consolidate in the new town. Aultsville, Gallingertown and Osnabruck Centre will unite, and will be joined by the little congregation of the flooded-out Wales Church. The result should be a strong and healthy Church, student supply George Cardy told me, despite the fact that many of the older families in the 95-year-old Aultsville Church will be moving to other parts of Ontario. Preliminary plans for a $130,000 church have been submitted to Ontario Hydro but have not yet been approved.

The old Aultsville manse, part of which is reported to have been used as an ammunition storehouse in the war of 1812, will go beneath the flood waters. Which won't hurt the feelings of George Cardy's attractive wife, who is finding it difficult to get by without the many modern conveniences she is used to having.

The Rev. A. E. Wilfong will lose one of his congregations to the Aultsville Church, but the other two will unite in the new church at Longue Sault, one of the new towns being created. The Moulinette Church's history dates back to 1833, but the records are rather sketchy. The Mille Roches Church was described to me as a fairly young congregation, being founded about 1893.



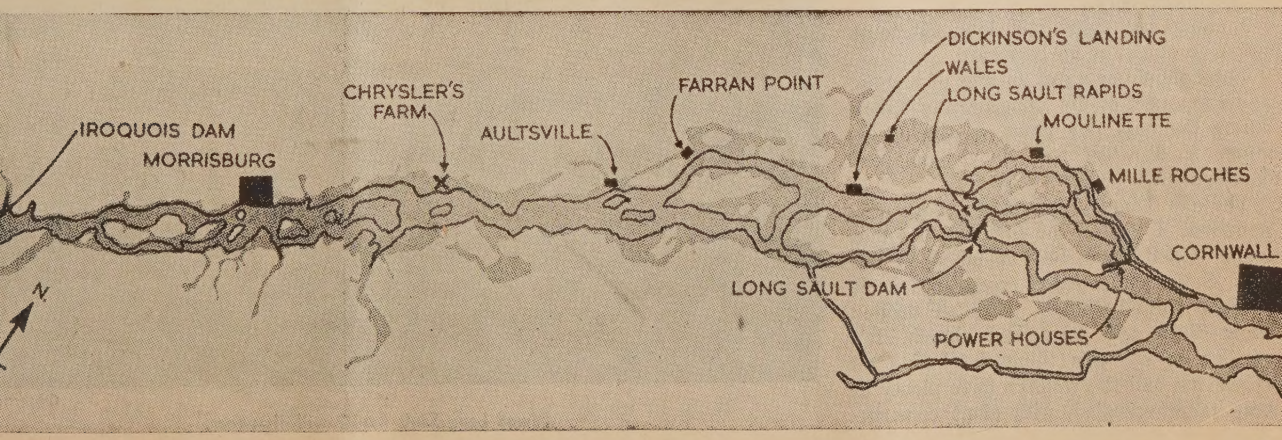
Observer Photo

Restore historic sites.

The people are quite keen about their new church, but only the future will tell if it will be a stronger congregation. Many of the older people are moving away from the community. The life of the new town, and the church, will be in its ability to attract industry and commerce to the area.

Morrisburg United Church has a much different problem. It will be the only one in the town affected by the big power development, but indications are that the 95-year-old edifice won't have to be demolished. Original plans called for the church to be entirely flooded out, but it is now expected that the high water level will only mean elimination of the basement. The Rev. J. Maxwell Allen told me

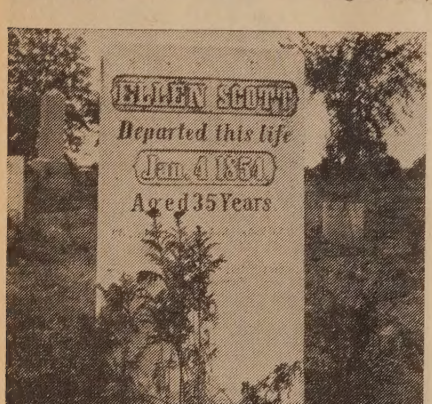
Seaway Valley—shaded portions show extent of flooding.



the situation is far from settled, but it is likely that the basement will be filled and a new Sunday school hall erected.

We love our beautiful old church building, but our main interest is protecting our work and membership of tomorrow as well as of today, Mr. Allen said.

With a new geographical setting and new congregational unions and alignments,



Observer Photo

Preserve old burial grounds.

the St. Lawrence communities are anticipating an injection of new blood, new enthusiasm, new vision, and a new sense of responsibility in the near future.

Growth Was Stunted

Most of the communities in Seaway Valley haven't grown much in the past three or four decades. In fact, there is abundant evidence that they have hardly kept pace with the times. Many of the schools are in dilapidated condition, business premises have a run-down and neglected appearance, there is little industry, and things generally move at a slower pace than in most Canadian towns.

There has been a dark cloud hanging over the valley for many years. The Seaway and Power Project had been talked about, dreamed about, and at least partially planned for all of 30 years. No one knew when it was going to come, how long it would take to complete, or what it would do to the St. Lawrence communities. Development funds were difficult to obtain, big business wouldn't invest in the area because of the uncertainty.

Nothing can stand still long. It must either go ahead or go backward.

There should be a real upsurge of interest in every aspect of life along Seaway Valley during the next few years, as the uncertainty is dispelled and the long-mooted development becomes a reality.

The new Iroquois is already under construction. I visited the first two families to be settled there, both members of the Rev. G. F. Dangerfield's congregation at Iroquois United Church. They are thrilled about their new town and church. It's exciting to see this thing developing all around us, and the children have plenty to keep them occupied, with giant construction machinery all around, one woman told me.

The machinery used to move the houses into the new townsite is really something to behold. I watched a two-storey house being moved. Everything was left intact. The television aerial still stood on the peak, the furnishings, dishes and household effects were still inside.

Preliminary survey work has been started on new town No. 2. Bundled into this still unnamed community will be Aultsville, Wales, Farran's Point and Dickinson's Landing. Moulinette and Mille Roches will be moved to new town No. 1, which will be known as Longue Sault to preserve the name of the famed international rapids which will disappear.

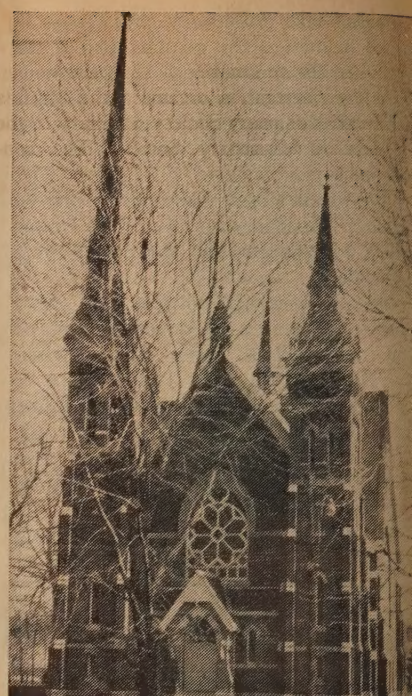
But all is not sunshine and happiness throughout the valley, despite the rosy picture presented in official statements and news reports. Many of the older folk want no part of the new towns. Family roots and sentiment are deep; many residents were born and reared along the St. Lawrence, their farms and homes have been handed down from generation to generation; they have known nothing else.

No matter how nice or how modern the new Iroquois is, it won't be home, said the town's oldest resident, Mrs. Agnes Carman, who is nearing her 100th birthday.

The passing of Iroquois and removal to the new town is going to be quite a wrench for the old folk, 65-year-old Arthur Carman told me. We younger folk aren't wed to the town and it won't be quite so difficult for us, he added.

Many of the oldest residents are selling their homes and furnishings, packing their bags and moving to other centres. If they have to start all over again, they feel they might as well be close to their families in the big cities.

The business men in practically all the towns say the future is quite vague. They know where they are going, and that's about all.



Beautiful Morrisburg Church.

The major complaint of home-owner whose houses are of a type which can't b moved is that they won't be paid enoug to permit them to buy new homes. Hydro appraisals and offers of purchase are mad on the basis of market values which, o ancient houses such as most are in the si communities to be flooded, are far belo actual replacement costs. The result is tha owners of debt-free homes will likely fin themselves carrying fairly sizable mort gages when they move into the new town

Most of the farmers in the area are to old to start again on new farms. If the get enough for their holdings they wi likely move to the new towns. But it'

(*Continued on page 21*)

Observer Phot

Famed Long Sault Rapids will disappear.

THE COMMUNITY CHEST OF THE CHURCH

There could be a campaign every Sunday . . . every sermon could be a worthy appeal . . . but the United Church consolidates its financing in the M and M . . . the fund that makes possible the spreading work of missions, charity and Christian Education.

933 a young missionary and his wife d three little boys left thriving work India for a well-earned furlough in a. The next year when they were to ck, they couldn't go. The church have enough money; the depression osed its fist on the thin purses of people, and missionary work also d.

ing those years the United Church teadily into debt to continue support men on the field. But there came a hen it got so bad that some workers be withdrawn.

ert Ashford, the missionary, never that experience. He found work to portant work in St. Paul's Church, on, and while there he helped found mous Wheat King's hockey team to e clean sport and activity to occupy employed young men of the prairies h the long winter months. He got o India later, but his work there quite the same again. The war came, urned to enlist as a combatant, for fighting blood in him, then trans- to the RCAF Chaplaincy when he l he wasn't going to get overseas ne army.

re is an interesting chapter there, he dismisses as "nothing glamorous" ere are many stories told in the . Herb saw service in India and and Europe, and then came back le down in Canada.

The Biggest Job

do we tell these things of the Rev. t Ashford, D.D., or the other things e going to tell about him? It is e he is one of the most enthusiastic arm-hearted men of God we know. s at the moment, in the opinion of one of the biggest jobs in The United n of Canada—(secretaryship of the nary and Maintenance Department). twenty-one years he has a chance to ack at the thing that licked him rarily in his youthful ministry.

was a boxer when he was at Queen's, ere are some tall tales told of his -refereeing days when he was a r in the British Columbia interior. n't say much about it, but grins, shakes his head and says, "Oh the spirit of God was a long way from me in those days. I wouldn't do those things again." The tall tales incidentally give no discredit to the young preacher, who knew how to make the rules stick when he refereed hockey games between tough miners who thought young preachers were soft.

When last July Dr. Ashford became the senior secretary of the Missionary and Maintenance Department of the United Church, and he was tossed in mid-year a five million dollar budget to raise, and told to go to work, the whole church was behind him.

Once Herb told us that there was nothing he liked better than to get something and build it up, and then get out and start something else. The Missionary and Maintenance Department for years was under the able generalship of the late Denzil Ridout, who was a great servant of the church. There is a fine national committee, and a church with a missionary consciousness. But during the last year, Dr. Ridout died, his associate, Dr. George Williams, has been ill; two other staff members resigned to accept calls, and three new secretaries had to be recruited.

Randolph Macdonald, Eatons

Dr. H. Ashford

". . . we've got to get it"

All this in the year when the increasing work and tremendous opportunities of the United Church demand the largest budget in its history. That's why the five million is needed. That is the job that Dr. Ashford has; he knows if the money does not come in, there will be less money for food for overseas relief, less help for the record year of students in the colleges, and inadequate funds for the Home Mission Board in its Church Extension work. In scores of places along the line, he knows that what happened to him in 1934 will happen to others in 1956.

Many Romantic Tales

The M. and M. has a prosaic name. Some people think of the Missionary and Maintenance Fund as something to provide funds for some place in Africa, and help maintain some buildings down in Toronto. Yet it is as romantic as a new church in Kitimat, a young missionary flying to an isolated camp in Labrador, a Doctor saving a mother's life at Bella Coola, or a new baby being adopted into a Christian home.

It supplies the life blood for a home for senior citizens here, leadership for a boys' camp somewhere else, mission boats plying up the British Columbia coast, hospitals, schools, colleges, downtown missions, workers meeting the boats at Halifax with a friendly greeting for a new Canadian.

The pulpits of the land could be used every Sunday of the year to tell the tales and then the story would never get told. There could be a campaign for a fund in our churches every day of the year and every request would be worthy.

But like the communities with their Red Feather campaigns and unified appeals, the United Church chose to co-ordinate its budget and handle its affairs as efficiently as possible.

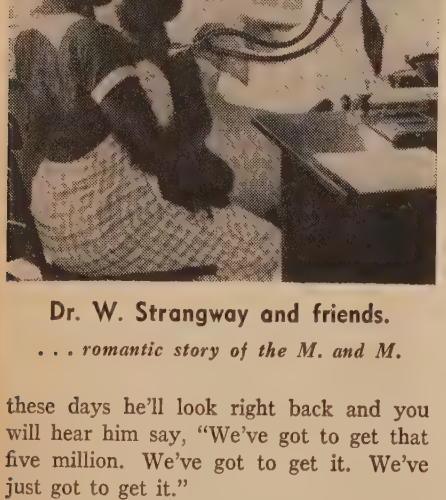
So the Home Mission Board with its tremendous work from Newfoundland to the Queen Charlottes, and the Overseas Board with its missions in many lands, and the Pension Fund and the Board of Chris-

tian Education, and on and on, receive their annual grants from the Board of Finance, which has the responsibility for financing the church's work. The M. and M. organization raises the money.

Our Greatest Year

1956 could be the greatest year the United Church has known. There is a resurgence of faith and work in many quarters. Herb Ashford emphasizes that "an expanding Canada expects an expanding church." He emphasizes, too, that good stewardship is a Christian duty as well as privilege, and that the full Christian life comes only to those who enter into it with generous spirits.

He blows like a fresh breeze through the offices of the church, and he flits like a candidate for President over the nation. He organizes the biggest rallies over the phone, and he has the top speakers of the church to tell about its work and opportunities. And if you look him in the eye



Dr. W. Strangway and friends.

. . . romantic story of the M. and M.

these days he'll look right back and you will hear him say, "We've got to get that five million. We've got to get it. We've just got to get it."

And those who know what he did in the churches he served in Edmonton and Charlottetown thank God that the church conscripted him. Those who feel about the church as he does, rush forward to see what they can do to help. And we have to admit it, his enthusiasm is so contagious, that even if he were raising funds to provide bathing suits for the Eskimos, instead of for the greatest thing we can give our dollars to, we'd like to sit down and write the cheque ourselves, just to make him happy. That's the kind of man he is.

And the job he has is worthy of the greatest any man can give, and the appeals he will make are worthy of the support of every member and adherent and friend of the Church of Jesus Christ. ●

Historic Halifax Church

Adjusts to meet needs of . . .

THE CHANGING TIMES

ARE you facing such a problem as keeping your active ten-year-old out of school because he hasn't a shirt he can wear, and there's no money to buy one? If you're lucky enough to be living in Halifax, you may apply to Brunswick Street United Church. Their understanding workers will look into your case, and will tell you on what day you can visit the large downtown building where something will be found for your lad.

Brunswick Street not only breaks the Bread of Life to hundreds of busy folk; it finds bread for the hungry and shelter for the needy. In the hungry thirties as many as 400 children received free breakfasts each morning at its tables. This summer 100 or more may be fitted out for school. Later, Christmas cheer may go into 100 homes that otherwise would be without it.

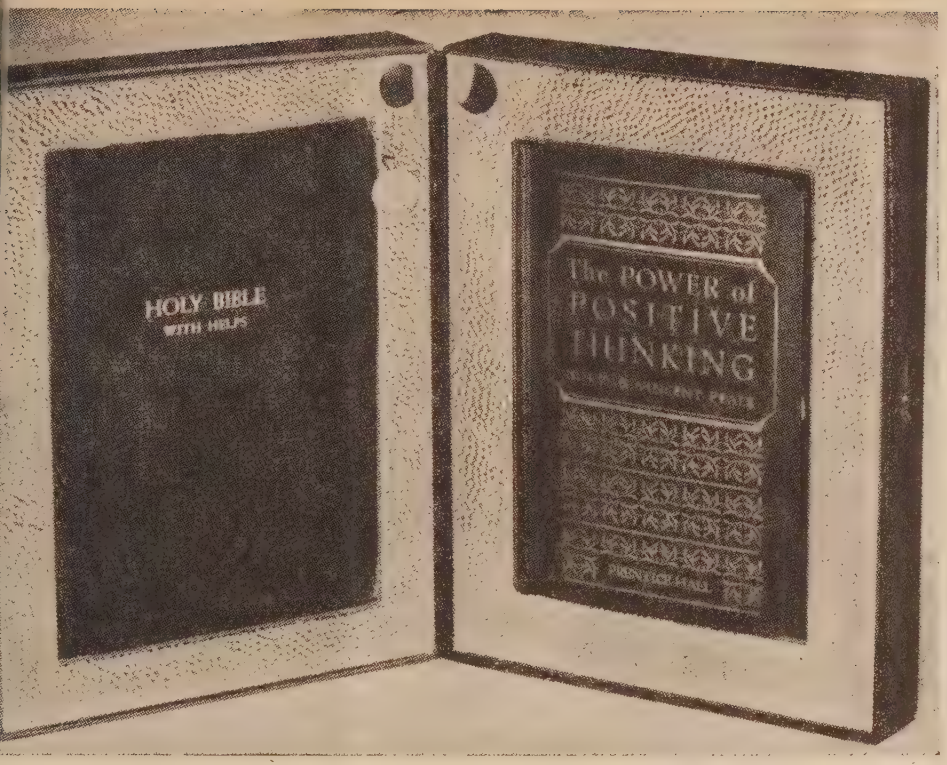
The 121-year-old building where once the elite of Halifax worshipped still has a large regular congregation. All the usual activities of an active city Church are to be found there. Some of the group work among boys and girls (Tuxis and C.G.I.T.) is unsurpassed elsewhere in the city. But through the years its workers have acquired special skills in helping those in unfortunate circumstances. They appear in courts on behalf of children and watch over them through periods of probation. They assist mothers to make the best of poor housing, and are ready to teach those who have yet to learn the art of keeping a home. They work with those impoverished and enslaved by alcohol, and give assistance to unmarried mothers. With such help, many families have risen to decency, self-respect, and independent living.

The New Camp

The latest venture of this vigorous congregation is the purchase and development of Camp Brunswick. A farm at East Chezzetcook, 25 miles across the Angus L. MacDonald Bridge, was taken over, the house remodelled, and playing fields marked out. Within the building 25 people can find sleeping accommodation. Here groups of boys and girls can be give periods of summer training and fun a low cost. Here tired mothers, whose fe rarely touch grass or soft earth, can rela and find refreshment for body, mind, an spirit. Here families for whom norma living in the noise and grime of th waterfront is out of the question, ca spend a few peaceful days together in on of Nova Scotia's beauty spots. He disease-weakened folk suddenly find the have appetites, and gain weight. The plac is being equipped for use from early sprin until snow remains on the ground. Ded cated by Rev. C. R. Webber, Dartmouth Chairman of Halifax Presbytery, Cam Brunswick is open to groups from differen Churches and Christian organizations i the area.

The money and material put to use i Brunswick Street comes from man sources. Grants are received from th Board of Home Missions and the Woman' Missionary Society of The United Churc of Canada. Cartons of used clothing an other useful articles come from many centres in Nova Scotia, New Brunswick and Prince Edward Island. Halifa Churches give help of many kinds. Civi and Provincial relief agencies co-operat readily. Volunteers cheerfully donate thei time and energy to work projects on the buildings and camp.

Brunswick Street's minister since 1949 has been Rev. H. E. Campbell, whose experience in the Canadian Army during the first World War, with the Y.M.C.A. in Britain with the men in the second, and with youth groups, conferences, and camps in all three Maritime Provinces, where he has held pastorates, has all served to fit him for this great task. With him is the Deaconess, Miss Ruth Stewart, who grew up in the congregation, and later was graduated from the United Church Training School, Toronto. Miracles are achieved under her consecrated leadership. Miss Aileen Ratz, the W.M.S. worker at the Port, spares all the time she can from welcoming new Canadians to assisting the Brunswick Street work. Devoted members of the congregation give freely of their time and talents in various capacities. ●



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Message to Church School Workers

ch Long Range Leadership and Programme Development Plan

By ALVIN JOHN COOPER*

VE, ten and fifteen year plan for ogramme and leadership develop- ent has recently been outlined for an Education. This will be the first hat the Sunday School programme n built to meet the particular needs United Church of Canada. During 960 a new curriculum for the Sunday School will be produced. Plans ng worked out by field and national consultation with the field.

Off to Fast Start

this year consultations were held ersons selected by each conference church. These consultations, which d opinions gathered from 2,000 s, have guided the staff in the oment of future plans. The Sunday materials of all major denomina- tions have been thoroughly studied. In the last few months a tentative plan has been developed. This proposed curriculum plan will be thoroughly evaluated by a variety of curriculum consultations.

National Consultation

Nine specialists in various fields of education were invited to a two-day consultation last month, held at Emmanuel College, Toronto. The consultees included leading scholars in the fields of Old and New Testament, Christian Theology, Psychiatry and Psychology, General Education and Christian Education. Dr. Mary Leiper, specialist in Children's Education, and Professor C. W. Hopkins, head of the Curriculum Department, Teachers' College, Columbia University, attended from the United States. Dr. Jack Griffin and Prof. Karl Bernhardt were asked to represent the fields of psychiatry and psychology. A 26-page statement of initial plans was sent to these nine specialists for preliminary study and review.

All Conferences Participate

During the month of January, 1956, consultations will be held regarding new curriculum plans with every conference of the church. Those taking part will be selected by the Conference Christian Education committees. During the first few months of 1955, consultations were held with representatives of every conference. At this time the current materials were carefully considered. This second conference consultation will evaluate the present tentative proposals for a new curriculum.

It Takes Time

It is essential that our new curriculum plans be the best that can be devised. It is also important that the planning be shared in by all who have a contribution to make to the curriculum. Consequently the national staff will be continually revising plans in the light of the suggestions received from local churches. To be certain that everyone concerned may take part in this curriculum evaluation, a complete series of Presbytery Consultations has been projected for May and June, 1956. After

(*Continued on page 29*)

Cooper is Associate Secretary, Board stian Education.

Devotions By PETER GORDON WHITE

ARCHER WALLACE, known to one generation of Canadians as author of perennially popular inspirational books, and now about to capture another generation through TV, tells of a grim-minded acquaintance who accosted him with, "Well, how goes the battle?" to which the gentle Archer replied, "Friend, I'm not fighting life's battle, I'm singing life's song."

The delightful part of this story is that it doesn't end there. "When I made that soft answer," relates Dr. Wallace, "my friend fixed me with his stern eye and said, You blamed pollyanna!"

Most of us suffer other kinds of fools more gladly than we suffer pollyannas. But one must be more discerning than Archer Wallace's friend. Every so often we meet pleasing personalities whose surface calm is more "like unto" ocean depth than mill-pond stillness, people not unacquainted with grief, pain, and loss—yes, sin and guilt also. But in their life there's the mystery of forgiveness. Or perhaps one should say, of forgiveness accepted.

He who is forgiven knows what it means to love God. To which theologian Paul Tillich adds, "And he who loves God is also able to accept life and to love it." With much insight into both the pollyanna approach and the tight-lipped approach to life, this powerful teacher observes that "this is not the same as to love God. For many pious people in all generations the love of God is the other side of the hatred of life. And there is much hostility toward life in all of us, even in those who have completely surrendered to life.

"Our hostility towards life is manifested in cynicism and disgust, in bitterness and continuous accusations against life. We feel rejected by life, not so much because of its objective darkness and threats and horrors, but because of our estrangement from its power and meaning.

"He who is reunited with God, the creative Ground of life, the power of life in everything that lives, is reunited with life. He feels accepted by it and he can love it. He understands that the greater love is, the greater the estrangement which is conquered by it.

"In metaphorical language I should like to say to those who feel deeply their hostility towards life: Life accepts you; life loves you as a separated part of itself; life wants to reunite you with itself; even when it seems to destroy you."

Look to the Rock

The peril of our civilization has quickened educational activity. The old phony philosophy of escalator progress went into the dust bin with the coming of World War II. The church was forced to re-define what on earth it was doing.

If the church had a faith, exactly what was it?—and speak it out—be the church! Get free from these entangling alliances with a materialistic too-easy culture, and rediscover the Gospel—"look to the rock from which you were hewn, and to the quarry from which you were digged."

As old thin assumptions evaporated there came a profound spiritual searching for the grounds of faith, for the basis and structuring of faith. (From a speech by Ralph N. Mould)

Prayer

O THOU who knowest us better than we know ourselves, whose love is as great as thine understanding; enable us by thy companionship to look squarely at our failures and our fears and all those things that separate us from each other and from thee.

Grant us the knowledge that no barrier we have built can keep out thy forgiving love, that we may claim the promise of new beginnings we have glimpsed in Christ our Lord.

Reid Isaac

A Spirit Abroad

Voltaire believed that he had dealt a death-blow to Christianity. He had a young disciple named LaHarpe, whose genius and gifted pen he expected would complete the demolition. He regarded the young aristocrat and literateur as his successor in his work.

The time came when France reaped the harvest which Voltaire had sown. The French Revolution broke out, and LaHarpe was cast, with a host of others, into prison. He and the rest awaiting death did what they could "to drive dull care away." But time hung heavy on the young man's hands.

No literature found its way into the prison; but one old gentleman had a Book which was his constant companion, and of which he never seemed to tire. It was a Bible. LaHarpe begged a loan of it. Its perusal startled him.

"Here," he said, "is everything to excite curiosity; and here is also everything to satisfy it!" His life was saved and he himself converted to God.

He came out of prison to build the faith which his master had hoped he would utterly destroy.

BILLY GRAHAM

(*Continued from page 7*)

he won't be doing this work much longer. "I might die, which would be all right," he says as though he were announcing that he might go to Florida. "I don't like being away from my wife and family so much," he adds. "God might call me to do something else. I know one thing, I don't want to become a tired old evangelist looking for someone to let me preach in his pulpit and if the day ever comes that the churches don't ask me to hold crusades I won't hold them."

Then he talked for a long time about the church, and the thousands of young men of top quality coming up through the seminaries of the Southern Baptist Church. He has a deep concern for mankind, and a great love for the churches. He spoke feelingly of a little Anglican chapel in England, and then told how he knew folk who wouldn't feel at home worshipping there. He spread his arms around the coffee pot of our King Edward table and emphasized that the church's arms must be so broad that they take in the folk of the Gospel Halls and the Anglican chapel.

We would like to make a prediction that Billy Graham will more and more be the leader of leaders; you will see more of him in the Universities and among the preachers of the world. He is off now for a week at Oxford and another at Cambridge, and then to India and on to Japan. Like most observers, he sees that the churches have got to win their way among the ordinary folk of the farms and the factories, and on the campuses. They seem to be faring reasonably well among the middle-class with white collars in suburbia.

We hope that thousands were really converted in the Toronto area. We know he served the United Church well in his own evangelistic emphasis this year; that faith of the ministers was deepened.

We hope that more centres in Canada will hear and see him and get to know him. There is a lot more to Billy Graham than gets through his newspaper columns and his "Hour of Decision" broadcasts. We especially hope that he will get to the colleges and the universities of the land. He's got a lot more than a big organization and a lot of publicity and a great personality. He is being used by God in our generation, and he has a word for the students and the youth of the nation and the world.

Also the Market Place

We tend to think that God is found only through meditation or worship or prayer. That he reveals himself to those who seek him thus is undoubtedly true, but he is often found far from the sanctuary. We meet him not only in the secret place but also in the market place.

Charles B. Templeton

THE HOLY SPIRIT

Doctrine: The Basis of Union

Article VIII. *Of the Holy Spirit.* "We believe in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father and the Son, who moves upon the hearts of men to restrain them from evil and to incite them unto good, and whom the Father is ever willing to give unto all who ask Him. We believe that He has spoken by holy men of God in making known His truth to men for their salvation; that, through our exalted Saviour, He was sent forth in power to convict the world of sin, to enlighten men's minds in the knowledge of Christ, and to persuade and enable them to obey the call of the Gospel; and that He abides with the Church, dwelling in every believer as the spirit of truth, of power, of holiness, of comfort and of love."

A Statement of Faith

Article III. "We believe in the Holy Spirit by whom God is ever at work in the minds and hearts of men, inspiring every right desire and every effort after truth and beauty.

"We believe that the Spirit of God moves men to acknowledge their sins and accept the divine forgiveness and grace.

"We believe that the Spirit was present with power at the beginning of the Church, enabling the disciples to bear witness to what they had seen and heard, filling them with love of the brethren, and hope of the coming Kingdom, and sustaining them in the sense of Christ's continuing presence in their midst.

"We believe that by the same Spirit the Church is continually guided and empowered, and her members fortified against temptation, fear and doubt, and built up in faith and holiness unto salvation.

"So we acknowledge the Holy Spirit as the Lord and Giver of life, through whom the creative, redeeming love of God is ever at work among men."

Catechism

Question 9. *"Who is the Holy Spirit?"*

"The Holy Spirit is God at work in our minds and hearts, freeing us from sin and making us more and more like Christ, uniting us with Him as sons of the Father, and with one another as brethren in His family."

John 14: 16, 17.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but you know him; for he dwelleth with you, and shall be in you."

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Roman Collar

Rev. Sheridan Bole

Mrs. Jean Shilton

• Earnest Theologians • Art of Intolerance

Ad Lib

By J. A. DAVIDSON

RECENTLY I had a rather bad couple of hours with a couple of young Earnest Theologians. These boys seem to have read and digested everything worth reading in Contemporary Theology, and much that isn't. And their earnestness about it all is quite oppressive—at least to a common fellow like me. I came away from the discussion feeling thoroughly unfitted for my calling. Oh, they put me in my place, all right. I expressed a few simple doubts about a couple of their ideas, and they retaliated by asking me if I had read such-and-such an unhappy book by some morose European theologian and if I hadn't I had better go and read it and equip myself to discuss these matters intelligently and not ask a lot of silly questions, and don't I ever read anything anyway.

But now I am gunning for those boys, and I'm going to let them have it with both barrels. I've just discovered a new theologian, one I am sure they will not have heard of, and I'm waiting for an opportunity to pitch him at them.

My new man is Wilhelm Schlegenheimer. He is a professor in the faculty of theology at Sennelager, one of the hotbeds of the neo-whatsis movement in Continental Theology. His key book, *Dogmatics Whither?*, has just been published in Britain in an English translation by none other than Dr. Andrew MacMorbid. I understand that an American edition will be brought out in the near future.

Dr. Schlegenheimer was at one time a follower of Karl Barth, but he has advanced from Barthianism, through neo-Barthianism, to his present position which combines the pragmatic modifications of the crypto-existentialism of Vespasienne with the proto-Biblicism of Van Moogkel. He collates the two, of course, in terms of his own category of the supra-rational apprehension of the pivotal revelation. He makes much of the quasi-literalism of Schmerke and Schlumpf (with its *re*-mythologizing ramifications, of course), and he holds tenaciously to the doctrine of the unverifiability of the general revelation within the existential-gestalt, with its obvious corollary, the indeterminacy of particular revelational confrontations. All this, of course, is merely the metaphysical (or *ontic*, if you wish) prolegomena to his dogmatic structure.

This work will force us to rethink our theological foundations, and it is a must for all who are concerned for the progress of a stable theology amid the shifting cultural and intellectual values of the age.

Wow, I can hardly wait to toss this at my two Earnest Theologians and tell them to try it out on their harmoniums! •

As I See It

By ROMAN COLLAR

THERE'S an art if ever there were one! It probably plays a larger part in the sphere of religion than anywhere else.

During my holiday, I listened to a scorching attack by *Brother* So-and-so on *Brother* So-and-so over the air from the deep South. The attacker "hallelujahed," screamed, pounded his Bible, and with haughty disdain dared the offending *Brother* —another preacher—to meet a Babel-tower sized pack of texts. It was an amazing performance. His audience—it could hardly be called a congregation assembled for the worship of God—reciprocated with hallelujahs, shouts, and screams. The *pièce de résistance* was: Was God one God? Was Christ equal with God?

As I listened, I was back in imagination in medieval times—aye, much further—I was hearing N.T. characters expressing a wish to call down fire from heaven upon some who didn't agree with them; I was with the despised in the catacombs of Rome, and with the martyrs in the blood-stained arena; I sat in the great Councils of the Church, say, that of the First at Nice listening to the condemnation of the Arians; and that of the First Council at Ephesus hearing the Nestorians outlawed; and that of the Third Lateran Council listening to the Excommunication of the Waldensians; and sat in the Council of Trent and heard it give not only a fairly complete summary of R.C. doctrines, but also hurl its hot anathemas at non-believers, or at believers who did not accept the now-authorized doctrines.

That blistering "sermon" did, indeed send the wheels of my mind awhirling furiously. I stood facing death with devout and gallant Huss, suffered with several translators of the Bible, such as John Tyndale, and at Worms listened to Luther's words, which have flamed down the centuries, "Here I stand. I can do no other. God help me." Moreover, with Servetus I bore Calvin's unappeasable fury, as I was among the foully massacred Huguenots of France. I also mingled with Covenanters of Scotland who were pursued to death or into exile by Bloody Graham of Claverhouse, and listened to the weary sighs of the Puritans. I saw the many-thonged whip lash the bare shoulders of John Knox as he rowed many months in the French galleys.

Yes, Intolerance is an art, and, for the most part, is a fanatical, brutal, bigoted spirit that will not spare those who differ, be the difference ever so creditable. And so in the religious, not to speak of the civil world, even today, honest opinions and convictions are most fiercely opposed. What "isms" have done to human spirit is unbelievably wicked and vindictive, and all done in the blessed Name of Him who said, "He that is not against Me is for Me." Out of bigotry, intolerance, ungraciousness, illiberality, have come so much that seems opposed to all that Jesus, the Saviour of men, stood for, such as the thumbscrew, the fire, the gallows, the Inquisitions, the Bible-burnings, the drownings, the Interdictions, the deep, dank prisons, the playful sport—"the Christians to the lions!" Even to read the fearsome list, one that could be greatly lengthened, is to drench one's soul with tears.

Oh, I know, and so don't quote in rebuttal, that we have to "contend earnestly for the faith," but Jude cannot be twisted to mean what we've described above. A man may "earnestly contend" and still have the Christian spirit. When the latter is absent, he is no longer a Christian. I don't care how many texts he can pile up, nor even how many he has at his prayer meeting. I, a convinced evangelical, say so.

• Active Inactives

word more. Tolerance, too, is an art, rely one. None has a complete view ruth, even religious truth. It would ar, then, that tolerance and humility ogether. A great Scribe has written: mine yourselves, whether *ye* be in the ; *prove your own selves.*"

ry good advice, indeed! Amen. •

stor Corners

HERIDAN BOLE

F the 144,408 "Inactive Families" in The United Church of Canada, belong to us here at Caistor Corners. e past we haven't paid much attention em, but from now on we are counting in, for they have become figures of rtance at the Corners; and this is how ppened.

e Sunday after the church service we a short meeting, which was rather ual, but the matter before us was one hich we were all agreed; all except We took a vote on changing the hour ur church service. The sun of June riding higher in the sky each day, so not put our service half-an-hour later e evening; change it, we said, from o'clock to 7.30 p.m. Everyone agreed is except Thomas Farhan; but Thomas ways "agin" the government, and g watched how everyone else was g, which was in the affirmative, he ally withheld his vote until the nega- was presented. Thus it happened that as voted against the change.

xt Sunday, as agreed, the service was 30 p.m., but Thomas wasn't there. I im sitting triumphantly on his front dah as I drove by on my way to the ce and I waved to him in the custom- manner I use on Sunday evenings— is, I use a wide sweeping or circling on of the arm and hand; and ending a flourish, I point in the direction of hurch. It is one of those small but icant reminders of the location of the h that a minister must always be g his people. But the subtlety of it lost on Thomas. He didn't see the . And the church didn't see Thomas he remainder of the summer.

It was about two weeks later that I turned, one afternoon, down the lane leading to George Thompson's farm house. George never comes to church; so I take the church, as I say, to him. He was walking in from the barn, and when I greeted him I could see that he was visibly distressed about something; and I soon found out about what. "Who changed the hour of the church service?" demanded George. My first thought was, had George, by chance, gone to church last Sunday evening at the regular hour of service and found the church doors locked. But before I could explain, George himself explained. "How can I know when it is time to bring in my cows for milking on Sunday evenings now? Before you changed things over at the church I knew it was time when I saw you driving past to church." He paused significantly, "Now we're all mixed up." I'm sure he was including the cows.

It was the same in all quarters. So-called inactive families suddenly became active. I couldn't visit them without the subject of the change coming up.

The bad weather, the hard times, the probability of a wet Spring next year, all these were but prologue, mere preliminaries preceding the sermon, "Why was the hour of church service changed"? Never was so much interest in the church shown by so few.

Of course when the days begin to shorten we will change back to the "old" time. But from now on we are counting in our inactive families. Why? Because we have learned that the church is to them a symbol of stability and security. In a world of ever-changing weather and ever-changing prices the church is the one thing left to them that is dependable. It stands, set amid the rural fields of the countryside, a magnificent reminder of the unshaken things in a shaken world. •

• The Quiet ? Sunday

Prudence in the Parsonage

By JEAN SHILTON

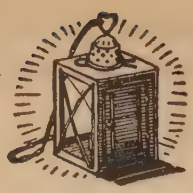
I LOVE to remember the good old days. The good old days are the days before I got married and had four children. I can remember the good old days when I used to sleep in on Sunday morning. What incomparable luxury! What ecstatic bliss! To be able to roll over in bed on Sunday morning and sleep on and on.

Although I have never found positive proof, I know my children arrange among themselves a private contest to see who can awaken the earliest on Sunday morning. The winner takes all—that is, he or she takes all the rest out of bed. At the first sound of their merry little voices, my husband mumbles from the depths of the bedclothes, "If you children have to get up so early, play something quiet." So they retire to the living room to play "MacNamara's Band" on the phonograph. They march around the room making band noises, and by and by I am sure they have been joined by a regiment from the nearby military camp. Three children could not possibly make all that noise. Reluctantly I throw on a housecoat and grope my sleepy way downstairs to see how many people are in the living room and, incidentally, to warm the baby's bottle. I discover that once again I have underestimated my children. Alone and unaided they ARE making all that noise. I persuade them to change the record to a relatively quiet Christopher Robin song, and I plug in the bottle-warmer. Sunday, the Sabbath, the day of rest, has dawned again.

It is just as well that I get an early start. Between the time that I get up, and eleven a.m., I must feed the baby, dress three children, dress myself, prepare breakfast, eat breakfast, see that one husband and three children eat breakfast, wash dishes, bath the baby, feed the baby, put the baby out in her buggy, dress three children for church, dress myself, and finally, with a calm and flawless exterior, walk to church with the baby and the children. While I am whirling about in this domestic tornado my husband sits quietly behind the closed study door. At 10.30 he picks up his hat and goes to church alone. That makes him sound like a heartless cad, but he is not that at all. He is the minister.

He has the awesome responsibility of leading public worship and he must prepare himself in quietness. Quietness is, of

(*Continued on page* 21)



New Books

A BOOK OF WORSHIP

By G. Stanley Russell. This important new book for ministers and laymen leaders consists of orders of service, prayers and meditations, which have been developed in Deer Park United Church, Toronto. $1.50.

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Book Reviews

Conducted by M. MACDONALD

The Chatter Box

Honor English Course books were tumbled all over the chesterfield and the tall pre-med student looked at them gloomily. Physics and chemistry he could take in his stride. But English! Well, he wasn't so sure. We helped him pile them up in his arms, glimpsing the titles, *The Scarlet Letter, Passage to India, Moby Dick, Pride and Prejudice;* the plays, "Death of a Salesman," "The Lady's Not for Burning," "The Importance of Being Earnest," "Othello" and "Measure for Measure." As we watched him go out of the room muttering something about "a lot of reading," we remembered that once upon a time we felt the same way. But that was before the Professor. Bless him! He would come into the room at the London School of Economics, sit down, pull a book before him, and from the first word hold spellbound that class of young journalists. He gave us an enduring love for books, and showed us the way through literature into life. That's what we covet for our pre-med.

Biographical Preaching for Today

By Andrew W. Blackwood. (Nashville, Tenn.: The Abingdon Press.) $3.00.

Reviewed by Kenneth A. Moyer

In this book Andrew W. Blackwood has added yet another volume to his series of practical books for ministers, and this book is of the same general excellence as all the others.

The book is divided into two large sections—Preaching Strategy, and Sermon Tactics. In the first section the various areas of need for biographical preaching are portrayed — the man outside the Church, the nominal Church member, and young people. In the second section Blackwood thoroughly deals with the mechanics of preparing biographical sermons.

The book is literally teeming with biographical sermon outlines. . .

The most lasting impression left with the reader is that biographical preaching is too little used, that for certain people it has a drawing and compelling power that other types of preaching seem to lack. He will appreciate this type of preaching, when he has probably not given it much thought before. Here is one who does, anyway!

White Monument

By A. Robert Rogers. (Toronto: Ryerson Poetry Chap Books.) $1.00.

Reviewed by Ruby Hall

The Ryerson Press Chap Books might, by this time, be considered in the light of an ancient and honourable institution. Without them, many a sweet, and inspiring versifier might go through a literary life unhonoured and unsung. We would lose much good poetry, and the world would be considerably the poorer. Collections such as *Silver Light* by Theresa F. and Don W. Thomson, and *White Monument* by A. Robert Rogers, are instances of this, and both definite assets in the growing wealth of Canadiana.

White Monument, title poem of the book of that name, is a diatribe in blank verse, which certainly causes the reader to do some deep thinking, and *Omega* of the same volume, written in rhyme, conveys the same strong message, in the same strong way. *Silver Light* is of gentler vintage, containing delicate word pictures of colour, light, and shade, yet its massive example in blank verse entitled *Tempest* glows in descriptive strength, and lurid detail. Another poem, *Unmarried Widow,* is poignant in its appeal, and reveals the author's broad understanding and sympathy.

Life Looks Up

By Charles B. Templeton. (Toronto: Musson Book Co.) $2.50.

Reviewed by H. Howey

His Introduction begins: "What a task —to preach to Americans. What an intimidating task—to try to bring the Christian gospel to contemporary America." Well, Mr. Templeton is a Canadian, now resident in New York, and he here presents fourteen "sermon talks, some given across the country to hundreds of thousands of people, prepared to be preached to a cross-section of society in language that is simple and non-theological." In youth, he was prominent in sport, and became newspaper sports cartoonist for the *Globe and Mail.* He was an itinerant evangelist for six years, and nine in the pastorate. He then attended Princeton, and is now with the Presbyterian Church Board of National Missions. . . United Church people know him through his Missions in Canadian cities.

This is good and helpful reading, a high order of evangelistic message. The central Christian doctrines are not always explicit, but are usually implicit.

All In One Day

By Dr. Hilda Libby Ives. (Toronto: Burns & MacEachern.) $3.50.

Reviewed by H. D. Ranns

This book of "experiences and insights" by Dr. Hilda Libby Ives, a minister, of Maine, U.S.A., is the sort of thing that most religious people enjoy. It is full of incidents of tragic and humorous events in the life of this very versatile woman

ral minister. The attitude of this minister, who took a truly rural in the face of "no woman wanted" the Board of the Church, and the saying to her that "Every one they s is wuss than the one before, and t one is always the wust of all," urageous and undaunted. She says that so far the ministers of the had been "Old men, sick men, men" and, now, a woman! What with the charge and the people in old in the inspiring pages of this . I found this book a fascinating of work for Christ and His Kingdom.

Whole Armor of God

Ralph W. Sockman. (Nashville: gdon Press.) $1.00.

iewed by C. C. Oke

is a small volume of seven sermons aesians 6: 13-17 by Rev. Ralph W. an, popular preacher of the National Pulpit. The addresses are forthright rring, eminently practical, excellently ted, and well organized. The titles y happily chosen, for example, The of Truth, The Sandals of Peace, elmet of Hope. The little book would e admirable devotional reading or suggestive to ministers.

s Received

ACMILLAN CO. OF CANADA, LTD.:
rotestant Tradition, by J. S. Whale ($4.00)

C. WINSTON:
ies Are Human, Reinhold Pabel. ($3.95)
Voyages of the Mayflower, by K. Allsop

H BOOKS:
tain Shadow, Magdalena Eggleston. ($2.75)
rwell, by D. E. Stevenson ($3.00) is the tale this familiar British writer does well. t concerns the five young Ayrtons, their Amberwell," generations old, is really the of the story.

NS:
ral—The Story of a Home, by Ivor Brown.
ianity and Symbolism, by F. W. Dillistone.

LLAND & STEWART:
ssions of Felix Krull, Confidence Man, by Mann ($4.95)
a, The Queen City, by Earl Drake ($5.00)
n Elva, by Stuart Trueman ($3.50)

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ed Lady, by Barbara Jefferis ($4.50)
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Wicked Enchantment, by Margot B. Isbert
live, by Dorothy Lyons ($3.25)
ren's Literature, edited by Margaret E. oni ($5.95)
Voice of the Desert, by Joseph W. Krutch

ON PRESS:
Living, by Robert Jack ($4.00)
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Dearest Sophie, by C. B. Sissons ($5.00)
ok of Worship, by Stanley Russell ($1.50)

D PRESS:
st, by Rosemary Sutcliff ($2.25)
Tim and the Brave Sea Captain, by Ardizzone ($2.25)
All Sorts and Conditions, by Corwin Roach
nmon Prayers, collected by Cecil Hunt
Episcopal Church and Its Work, by P. M. ($2.50)

WHEAD BOOKS:
Faith that Built America, by Lee Vrooman an price $3.50)

Working with Juniors at Church

By Dorothy La Croix Hill. (Nashville: Abingdon Press.) $2.00.

Reviewed by Roy Pounder

Children learn to do by doing. They should be sympathetically studied as individual persons; and this is particularly true of "problem" children. They should be made to feel significant or "important." The closest co-operation should exist among teachers themselves, and between teachers and pupils, parents, and pastors. All teaching should be carefully prepared in advance, with a view to obtaining concrete results.

These are some of the leading ideas of the book under review. It should prove helpful to teachers of juniors. The writer is a Methodist minister's daughter and has had wide experience in this type of work.

I like the emphasis on Bible study. Whether or not, e.g., the Gospel of Mark was written to encourage Roman Christians to face the prospect of martyrdom, the idea is interesting. Our author is familiar with the *Revised Standard Version* and the *Interpreter's Bible.* She manifests none of that indifference or hostility to serious Bible study which is such an appalling fact in certain Church circles today.

There is also much emphasis upon children growing in the Christian life and making a definite commitment thereto. An old-time Methodist might ask: Do children grow in grace or into grace?

Worship is stressed, with special reference to prayers of thanksgiving. Here also I pause to reflect. Worship is a favourite term in contemporary religious education. What does it mean? At least this—reverent appreciation of the absolute, ethical, aesthetic, and intellectual perfection of God, and an earnest effort to participate to some degree in that perfection. There is a tendency to confuse worship with ritual—not necessarily by our author but by others.

They Went Forth

By John McNab. (Toronto: McClelland & Stewart Ltd.) $3.00.

Reviewed by Roy M. Pounder

This book is a revised edition of one which was originally published in 1933, with a foreword by the late Principal W. W. Bryden of Knox College. Two chapters have been added on Andrew S. Grant, "Sky Pilot of the Yukon"; and "The Martyrs of Erromanga," George N. and Mrs. Gordon and James D. Gordon.

Written from the viewpoint of Canadian Presbyterianism, these missionary biographies can be read with interest and profit.

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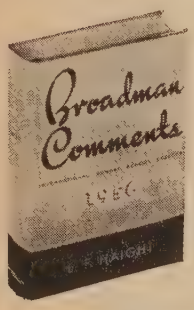

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. In our house, our father sometimes forgets whether he said the blessing or not and says it twice. This doesn't seem very reverent, does it?

A. No it doesn't. It is pretty easy to get too casual about these things. But you are fortunate; some fathers don't even say it once. Perhaps if the rest of the family were more quiet and didn't have so many things to say about carving the roast, etc., your father would be less distracted.

Q. Under what circumstances does the Church provide the Sacrament of the Lord's Supper to a person who is unable to attend the service at Church?

M. B., Charlottetown.

A. We know that many ministers go with an elder to the homes of the shut-in for a service of Communion. We have often taken Communion to sick persons in hospital. We suspect that some ministers hesitate to suggest taking Communion to the sick, but we are sure they are pleased to do so if asked.

Q. Do ministers have to pay income taxes like other people?

A. Yes, those who get enough.

Q. I'm fifteen and would like to quit Sunday School and start going to church. Don't you think my parents should let me?

A. We think you should have been going to both for at least ten years and should continue in both.

Q. Are the answers to the questions in the Question Box official opinions of the United Church or are they the opinions of the editor?

A. The editor's. Sometimes they are the opinions of those who advise him. On many of these matters the United Church has not expressed an opinion. We hope that we will not run counter to any official statement or doctrine of our Church.

Q. What do they mean by Synoptic Gospels?

A. Matthew, Mark and Luke.

Q. Some time ago our church was re-arranged and the central pulpit was placed at the side and a communion table put at the back in the centre of the chancel . . . the arrangement of the Christian flag and the Union Jack was also altered. The minister explained . . . but suggested we write you.

A. Normally the Union Jack is placed at the right. This may be considered to the right of the minister facing a congregation; or the right of the congregation facing the Communion Table. When a church is altered to include a chancel, the choir and minister often face in with the focal point at the Table; this may reverse the flag positions.

Q. Should choir-girls wear ear-rings?

A. Someone is going to get us into trouble here. But almost any organist, choir-master or minister will tell you that the answer is "no."

Q. What education and qualifications are required of a lay minister in The United Church of Canada? Has a lay minister the right to use the title "Reverend" with his name? R. F., New Lowell, Ont.

A. Dr. Harold Young says: "The Church has no set standards of education for its lay supplies." (Matters of faith and purpose are expressed in the *Book of Common Order* for the sending forth of a lay missionary.) "Only ordained ministers have the right to use the title Reverend."

Q. On what authority in Scripture does the United Church recognize infant Baptism?

M. C., Milton, Ont.

A. We tremble at an attempt to answer this question briefly and simply. The Scriptural authority is inferential. For example, after Paul and Silas escaped from prison they "spake the Word unto" the jailer and his family. Then the jailer "was baptized, he and all his . . ." We understand that the custom in the early Church was for the whole family to be baptized "into the family and household of God, and engaged to be the Lord's." Such passages as Acts 16 seem to show that this custom began in apostolic times.

/AY VALLEY

(*Continued from page* 10)

be a skimpy living for most of
id because of their advanced years
ave difficulty finding jobs.

Steeped in History

rically, the St. Lawrence Valley is
colourful. It is dotted with build-
l sites of historical significance in
ement and development of Canada.
he last stand of the French in the
conquest of this new land in

ast of Morrisburg stands a concrete
memorial to "the brave men who
nd fell in the victory of Crysler's
the 11th November, 1813."

t all through that battle, and the
813 invasion by the Americans, in
rview with James Smart, former
of National Parks for Canada,
now serving as consultant to the
St. Lawrence Parks Commission.

Smart and Hon. George Challies,
mmission chairman, have prepared
plans for preservation of historical
d creation of much-needed parks.
of 1,400 acres will form the
Farm Memorial Centre east of
urg. The monument to the heroes
813 Battle of Crysler's Farm will
ed north and will surmount the
battle. Pioneers' graves will be
o the Pioneers' Memorial Ceme-
h the ancient stones mounted in a
ilt of bricks from some of the
buildings.

will be museums, too, in the
ated valley. Demolition of old
s expected to uncover numerous
nd documents of historical value.
est house in Iroquois, owned by
lith Forward, 83, is to be left as
m, as it stands on high ground.
se, built of stone, was erected 150
o, and itself boasts many antique
s.

old buildings will likely be fire-
and transformed into museums.

cally every church in this section
io has its own cemetery. Carefully
d records show 2,696 monuments
ting 4,967 burials in 16 cemeteries
vill be flooded out. The oldest
burial dates back to 1790,
there are many headstones on
ne inscriptions are illegible.

v union cemetery will replace the
urial grounds. Final policy on what
done about moving the graves has
been decided, Mr. Smart told
it is unlikely that many will be
d. Many of the descendants of
St. Lawrence Valley families are
to removing the bones of their
s, although they do want the head-
reserved. Precautions will be taken
ect all the old cemeteries from
by the swirling river waters.

Over the next few years, the scene along the St. Lawrence River will gradually change, and eventually, familiar islands and the famous Long Sault Rapids will disappear. In their place will rise up 19 new islands, linked by a scenic highway, and structures of steel and concrete will take shape in this historic river. On its shores will appear something entirely new, with well-planned towns fringed by attractive parklands.

Among the people in the various communities in St. Lawrence Valley affected by the building of the St. Lawrence Seaway and Power Project, despite their outward feeling of reluctance to let go of the past, there is a spirit of expectancy and high adventure. Down deep they can see the ever-brightening dawn of a new day for themselves, for their children and for their children's children. ●

PRUDENCE

(*Continued from page* 17)

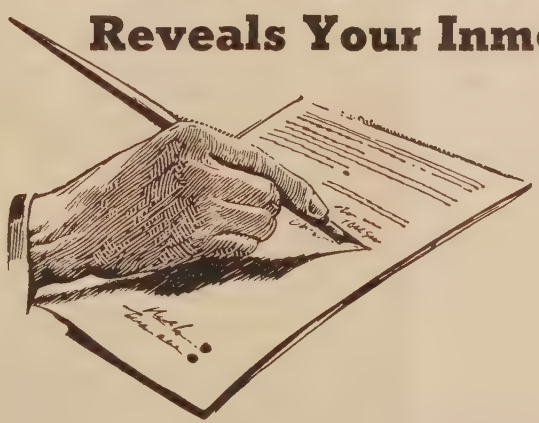
course, a relative term in our home. I read somewhere that Billy Graham has a study protected from household noises by seven layers of insulation. I hope Mrs. Graham realizes how lucky she is. The study in our house is only protected by one thin door, and when I listed my Sunday morning chores I should have added — 'keep everybody quiet so that Daddy will not be disturbed.

There is a three-year-old boy in our family and it is harder to keep him quiet on Sunday morning. Last Sunday I let him play in the yard. At least, I told him to play in the yard, but sometimes I think he does not hear very well. A few minutes later I sent his sister to find him and I could hear his shrieks of protest as she dragged him home. She found him, she said, swinging on the door in the Sunday School room while the senior Sunday School was in session. I could see that I had to choose between the wrath of the Sunday School superintendent and the wrath of the minister. I chose the latter and kept the boy in the house. While I sat and fed the baby I tried to control an angry boy by a stern voice, dark looks and thought waves. Unfortunately, my son does not operate on my wave length. Thought waves never deter him as effectively as more obvious methods, so he did not turn from his evil ways until the baby finished her bottle.

Finally it is all over and I am sitting in church. The Sunday School has taken in three of my children and the nursery is sheltering the fourth. Some folks say you should take your children to church with you. Some churches even provide a glassed-in, sound-proof "bawl room" for mothers and babies. Personally, I like the way we do it in our church. I love my children, but that Sunday morning service is the only hour of peace I have in a whole week.

YOUR WILL

Reveals Your Inmost Self



IN IT you name those dearest to you, and the causes in which you are most interested.

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Young People

Zion Tabernacle, Hamilton, has a new Youth Centre, the project of the Young People's Union of sixty members. For the most part, the remodelling and furnishing was done by young people themselves, working throughout the summer months under the supervision of the minister, Rev. R. D. Horsburgh. It is a multi-purpose room for almost every kind of activity. It contains a worship centre, a large fireplace, an extensive library, a television set on which Sunday Religious programmes are used as the basis for discussion, a record-player and recordings, and all kinds of games. The colour scheme is coral, lime green and grey, the furnishings new and modern. It was reopened and dedicated at a special service. Heavy drapes are drawn over the Worship Centre when the room is used for other activities.

"Together in Christ" was the theme of the *Canadian Ecumenical Youth Leaders' Conference* at McMaster University. Rev. O. W. McCully, General Secretary of the All Canada Conference, briefed the group, telling them they were to consider the theory behind the ecumenical movement, its history to date, and its possible future; to clarify and compare denominational beliefs; to keep the conference purpose uppermost; to draw closer together, emphasizing points of agreement. This was partly carried through but not without difficulty. In reporting, E. Russell Smith, Montreal and Ottawa Conference Y.P.U., stated that the daily Bible Study sessions were the life blood of the conference. Discussions here in mixed and denominational groups, in after midnight "bull-sessions" were the real life of the week-end. Without them the excellent addresses would have been wasted for it was here we expressed the problems in our own words and came face to face with them together. If we did not solve them, we at least learned where we stood united.

Boys' Work

Fifty-seven laymen and ministers, area representatives of the Board of Men, district representatives of the Ontario Boys' Work Board, Conference and Presbytery boys' work counsellors and other key people met at Five Oaks Christian Training Centre for a conference on the theme "Christ-Centred Boys' Work," aimed at giving assistance to leaders of the increasing numbers of boys' groups in Ontario. Special emphasis was given to leadership training plans and giving assistance to the Boys' Work Counsellor in each presbytery. Particular stress was given to ways in which the United Church might assist interdenominationally in this whole field. Those giving leadership to the Conference included officers of the National Committee, secretaries of the Board of Christian Education and of the Ontario Boys' Work Board, as well as the Secretary of United Church Men.

Woman's Associations

Mrs. Tutt has resigned. For ten years she has headed up the work done under the Save the Children Fund by the *Wesleyville (Ont.) Church Woman's Association.* It has been something of which to be proud. To the foster children has gone money for their support, magazines and letters. One is an Estonian girl who escaped with her family into Sweden. One is Helga in Vienna, who has been a foster child of this group for five years. From the letters and magazines they have sent her, and with a short course in English, Helga writes a creditable letter in English. She is looking forward to 1956 when she hopes to "drive" to Canada to express her gratitude. In all, over $580 has been spent in money for these children and for special food items. . . . Mrs. Tutt has been personally responsible for the sorting and caring for used clothing. Seventeen bales averaging 100 pounds each have been sent. In this the whole community assisted. Merchants supplied wrapping paper; the Austin men took bales to the station; the mailman looked after sending money four times a year to foster children. But it has been Mrs. Tutt's unfailing work in caring for clothing and money and her practical skill in packing that has been responsible for this work being carried on for a decade. . . Mrs. E. Barrowclough and Mrs. A. Austin are now taking over.

The *Manitoba Conference W.A. Camp* has been held for five years, and the committee in reporting upon progress has made the statement that it is noticeable how discussions have changed. Formerly they centred on local groups and immediate problems. Now they are fixed on the Church at large and the responsibility of Christian women on civil issues and world affairs.

A *W.A. Leadership Education School* was held at Five Oaks Christian Workers' Centre recently when 130 women attended. The following day 60 members of the executives of Hamilton Conference W.A. and Hamilton Conference Branch W.M.S. met together for three sessions.

Richardson (Sask.) W.A. was among the organizations celebrating the Golden Jubilee. They called the congregation together for an historic exhibit and dramatized story of activities of the roa twenties and dry thirties, when to m ends meet the ladies sold "hot dogs" ball games and fought mosquitoes. T fowl suppers have become so popular ladies had to move from the church b ment to the community hall.

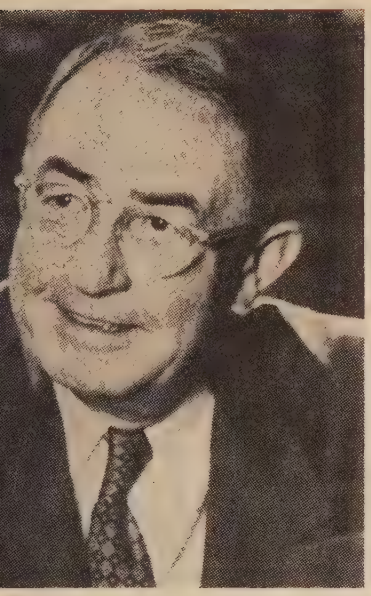
Presbyteries

Cochrane Presbytery shares the tinction with only one other in Conference in achieving its objective in campaign for Homes for Senior Citiz Plans for the Fairview Home in N Liskeard are proceeding smoothly. C struction of the new wing is expected get under way before freeze-up. . . He was the scene of the Fall meeting, wh was addressed by Dr. J. M. Finlay, Pr dent of Conference; Dr. R. W. K. Elli and Dr. H. G. Tuttle, who explained New Plan for Pensions.

Kamloops-Okanagan Presbytery meet at Naramata heard an optimistic report "Bob" McLaren on the Leadership Tr ing School. The next big project is erection of a hall for public meetings to house the school offices. . . Two manses have been purchased at Pentic and Kamloops. . . In Sidmouth and Beat North Kamloops and Clinton, new rebuilt churches have come into be much of the work being voluntary. Most of the larger congregations are THE OBSERVER Every Family Plan, there are still many not on it. . . Rev. Ribeiro, Angola, addressed Presbytery. A Ministers' Retreat of a day and a preceded the regular meeting.

Bruce Presbytery meeting at Che began its session with an old-time Pra Meeting, followed by a debate on meth to "mobilize the Church" and plans furthering the National Evangelistic c paign in the fall and winter mon Decisions were made to send a message official boards on giving a personal towards full practice of the religious of life; to suggest that all meetings be with special prayer for help in the Missi that the Committee on Evangelism prep a programme bringing the challenge First Things First to all officers workers.

Renfrew Presbytery faced a change place but not of programme, after made it impossible to use the Uni Church at Admaston. The meeting and Reception for Candidates were held inst in the Presbyterian Church, with Mr. N Zimmerman presiding. Rev. E. C. Ama conducted the reception service.



r. Walter W. Van Kirk, of the National
l of Churches, New York, will be the
speaker at the Ninth Annual Conference
ngelism, in Melrose United Church, Ham-
, Ont., on Monday, November 7, 1955.

Moderator in the itimes

Moderator, Rt. Rev. George Dorey, was a speaker at the inaugural meet- the National Stewardship Campaign harlottetown, P.E.I., on Sept. 27th, 6,000 people comprised the most siastic audience. Dr. J. S. Bonnell up from New York to address it, and elighted with the response. . . *The rator* also was the speaker at a e in the Annapolis Royal (N.S.) h which brought people from the Weymouth to Middleton area. His was "Holding the Line" and his plea or more candidates for the ministry. ames Brooks, Chairman of Annapolis rtery, presided, assisted by Rev. C. ugh, the minister of the Church. . . *orey* was present at an afternoon n of the Inverness-Guysboro Presby- nd speaker at a special service in Robertson Church, Port Hawkesbury, a young candidate for the ministry, ell Dingle, was accepted by Presby- The Moderator spoke on the National elistic Mission.

* * * *

. Wm. J. Huston and Mrs. Huston honoured by the congregation of Calgary Church and presented with on their departure for their new e at Champion, Alta. . . *Rev. George m and Mrs. Rousom* left the John St. h, Sault Ste. Marie, recently for their new charge at Wilton Grove, Ont., laden with good wishes and many gifts.

* * * *

Rev. A. L. Elliott, retiring after eight years on the Abbotsford - North Poplar Charge and forty-one years in the active ministry, was guest at an Appreciation Night in the Abbotsford Church, when high tribute was paid to him by all organizations and he was presented with an Album of signatures and a well-filled purse. Miss Jennie Fear, housekeeper for many years, was presented with a corsage. North Poplar held a similar night.

* * * *

Mr. Percy McCallum with a rich and fruitful record of 32 years of service as the teacher of the Young Men's Bible Class of Westminster Church, Windsor, Ont., resigned recently, and from across the nation came tributes of appreciation and affection.

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People

Fifty Years After

Half a century after he received his first D.D. degree from McGill University by an examination in New Testament exegesis, the *Very Rev. George C. Pidgeon, D.D.,* received his second at the recent Convocation—this time an honorary degree. Canon C. E. Raven of Cambridge received the honorary degree of Doctor of Divinity at last year's Convocation.

A number of *Inductions* have been held lately. *Rev. W. Charles Pelletier* was inducted into the charge of Valleyfield, Que. . . *Rev. Nelson R. Mercer,* into the Westminster Church, Winnipeg, charge. . . *Rev. R. E. Spencer,* into the charge of Central Church, Weston, Ontario.

There have been *Appointments* to College staffs. *Rev. Robert Dobbie, Th.M.,* of the Congregational Church of Scotland, recently on the staff of St. Mary's College, St. Andrew's University, Scotland, has been appointed to the Old Testament Chair at Emmanuel College, Toronto. A graduate of Glasgow University, he specialized in Semitic Languages and Biblical and Historical Research in the University of London. . . *Rev. C. Douglas Jay, Ph.D.,* has been appointed to the Emmanuel College staff, also, to teach Philosophy of Religion and Christian Ethics. A graduate of the University of Toronto and Emmanuel, he won the Post-Graduate scholarship and the Sanford Gold Medal. His graduate studies were taken at New College, Edinburgh. . . *Rev. Toshimi Tatsuyama,* the minister of Wesley Methodist Church, Honolulu, has been appointed Lecturer in New Testament Language and Literature for the academic year 1955-56 at St. Andrew's College, Saskatoon. An ordained minister of the Methodist Church in the United States, he has had pastoral and teaching experience. . . *Revs. W. O. Fennell, J. R. Guthrie* and *G. A. McMullen,* all members of the staff of Emmanuel College, Toronto, have been promoted to the rank of Associate Professors. . . New appointments at Victoria College include *Francis E. Sparshott, M.A.* (Oxon.) to the Dept. of Ethics, as Assistant Professor, and *Professor Arthur M. Fox,* Queen's University, Visiting Lecturer in Spanish for one year.

The British and Foreign Bible Society have made appointments in the Montreal area. *Rev. Maynard W. Booth* of the Montreal Auxiliary Bible Society, a United Church minister, having accepted a transfer to Africa where he will work in North and South Rhodesia and Nyasaland, *Rev. E. R. G. Adye* has been appointed as District Secretary for Quebec and Montreal, while *Rev. D. C. H. Rayner* will work with him in Montreal only.

Speakers at the *Alberta School of Religion,* which this year held its 32nd annual session in West Calgary Church, were *Prof. P. A. Schlipp,* head of the Philosophy Dept. of Northwestern University, Evanston, Ill.; *Prof. Carlyle King,* head of the English Dept., University of Saskatchewan, and *Mr. Earl Wilmott,* Dean of Men, Mount Royal College, Calgary, Alta.

Maritime Notes

By W. E. AITKEN

Regional Ecumenical Conference

The third regional ecumenical conference to be held in the Maritime Provinces met in King's College, Halifax, N.S., September 13-15, 1955. The chairman of the Conference was the Very Rev. C. M. Nicholson, D.D., the Principal of Pine Hill Divinity Hall. The secretary was the Rev. D. M. Sinclair of Fort Massey United Church, Halifax.

Some fifty delegates from various communions in the Maritime Provinces spent three days in the discussion of topics in group and plenary sessions. The main subjects discussed were the South India Church Plan, which includes episcopal and non-episcopal bodies in corporate unity, Holy Communion and the Doctrine of the Ministry. Two papers that provoked considerable discussion were "The Anglican Ministry" by Dr. D. F. Forrester, a retired Professor of New Testament at General Theological Seminary in New York; and "The Ministry of the Reformed Churches" by the Rev. Frank Lawson of St. David's Presbyterian Church, Halifax.

Dr. W. J. Gallagher, the Secretary of the Canadian Council of Churches, gave the opening address of the Conference. His subject was "Whither the Canadian Council of Churches?" It called upon the various communions to hold together and to work together. The closing address was by the Rev. Fred Poulton on "Our Social Responsibility in Canada."

A service of witness was held on Wednesday evening in St. Andrew's United Church. The Rev. Harvey Denton of Germain St. Baptist Church, Saint John, N.B., took as his subject "To Share The Power." He pointed out that the early church gave a unified and aggressive witness. The hope of the future lies in us doing the same.

A Continuation Committee was set up with the Rev. Robert E. Shaw, of the Christian Church in Halifax as chairman and the Rev. D. M. Sinclair as secretary.

eligious news in brief

IDON

ges in Canon Law

urch men in conference at Oxford for Revision of Canon Law "to ote spiritual efficiency and cohesion" e Anglican communion. They stated evangelical churchmen would accept ndorse "with ready mind" any changes non law that observe the principles hat no unnecessary burdens are laid hem nor their loyalty strained by ulsion, (2) That episcopal authority leave room for exercise of discretion responsibility by the clergy, (3) That right to participate in all decisions erning the government of the Church be restored to the laity. Above all, Scripture should be maintained "as sole ground and final test in matters aith." . . . Revisions of the Church's n law have been under discussion for s. First in 1939 a Commission was inted to study the matter, and in 1947 port recommending revisions was pub-d. This report is still being discussed the Convocations of Canterbury and k.

NADA

urches in City Planning

dequate provision for Churches is one he most important aspects of city ning, Rev. Joseph W. Merchant of York stated in an address before the ual convention of the American Society Planning Officials and the Community ning Association of Canada. He warned man's need for "a faith to live by" strong it will lead him to create his religion and worship false deities if Church is not available to help him the pressures and tensions of modern n living. . . Churches are a basic social t, he said, and should be regarded as ntegral part of community life.

RKEY

astation Great

he devastation of churches and prop-in and near Istanbul during the riots Cyprus is much greater than at first zed, Rev. Raymond E. Maxwell, secre-for Orthodox Churches of the World ncil of Churches, states after a recent More than 60 out of 80 Orthodox rches in and near Istanbul were either royed in the riots or their interiors so y ruined as to render them completely able. Many churches were completely gutted by fire, and furnishings were torn, smashed, chopped to pieces or burned. He estimated the damage at more than $100.000,000.

INDONESIA

Need Outside Help

The churches in rural districts are facing problems of economic survival. As 90 per cent. of the Indonesian Christians are peasants and have not enough money to support church organizations they need help through the World Council of Churches. Many of the churches suffered under the Japanese invasion, and also from internal unrest. Self-supporting schemes are gradually being introduced. These include a cattle project; a copra plantation to provide funds for retiring ministers: gardens with spice and cacao, etc. The Synod provides a ship to transport goods to market. Several weaving machines have been set up, and the church at Bali has bought a truck for transport as a means of earning funds.

U.S.A.

More Churches

The Board of National Missions of the Presbyterian Church in the U.S.A., has approved a $5,500,000 fund to build urgently-needed new churches. The money will be obtained primarily by commercial loans to be repaid over a ten-year period. This fund will be an addition to nearly $6,500,000 raised by the denomination as part of a special building campaign. The goal is set for 100 new Presbyterian churches a year for the next three years. During the past five years the denomination has averaged 62 new churches a year.

SCOTLAND

Covenanters Remembered

To commemorate the 300 Scottish ministers who in the 17th century gave up their charges in protest against the threatened loss of religious freedom, conventicles are held annually. This year 1,000 people gathered in the old burying ground at Kirk o' Muir, in the Kilsyth Hills for the service, sitting on the old flat tombstones or watching through the iron railings. Other services were held in the Covenanters' Field commemorating the Battle of Bothwell Brig; 500 gathered at Shotwell; 300 at Flotterburn Haugh; 100 in the ancient church yard on Old Dailly. Addresses recalled the faith, devotion, courage and hope of the old Covenanters, and their favourite hymns were sung.

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The Family Page

By FREDERICK J. HORWOOD

PLEDGE

For girls and boys under 18

1. I will be loyal to my God, my parents, my teachers, and my friends.
2. I will learn to play or sing only the best music.
3. I will try to learn something new and useful each week.
4. I will do something helpful for someone else every day.
5. I may become very busy, but I will not complain of being tired.
6. I will never use slang nor vulgar words, and I will refrain from those habits which would prevent me from living a wholesome life.

If you wish to become a Music Maker, write me a letter telling me your name and address, your age and your birthday, and anything interesting about yourself. I should like to have a snapshot of yourself if you have one. You will receive a certificate with our pledge on it. Address your letters to Dr. F. J. Horwood, "The United Church Observer," 299 Queen Street West, Toronto 2-B, Canada.

106. The Music Makers

WE are so glad to be able to squeeze ourselves into a corner of this page. Now I am scared to use an adjective or a long word, in order to save space. The Editor has read the letters you wrote to him, and he thinks you are wonderful. So do I.

Do you remember the third rule in the Music Makers' Pledge? You are expected to learn something new and useful each week. During the next two weeks I should like you to learn something about music which every good musician should know; that is if you have not already mastered it. Can you name all the key-signatures in music? Every composition has its own special key, and is made up of pieces of scales and chords belonging to that key. You may learn the signatures from the *Basis of Music* or any other theory book, but please learn them thoroughly so that you can name any one of them for your teacher within a split second. There are 15 signatures and 30 keys. Each signature stands for a major or a minor key, according to the arrangement of notes into scales. Do you ever think of keys as having colour? It is fun to think of E major as bright yellow, B flat as deep blue, and D minor as pale green. Choose your own colours for the others. And please remember that keys with sharps are just as easy to learn as flat keys.

Another thing to learn: If you live near a library, find a book containing stories of great musicians. You will enjoy reading about Handel as a boy playing the cathedral organ, and who when he became a man was music master for Queen Anne. Read the life of young Mozart, the wonder-child, and Mendelssohn, the Jewish boy who became a Lutheran, and at 20 was Queen Victoria's favourite musician. If yo wonder where girls come in, there is th story of little Clara Wieck, who was take to her first recital in a glass coach lik Cinderella's, and when she grew up becam the wife of Robert Schumann, the chi dren's composer. If you would like to se another musician in the making, look i the mirror. And please will you read th other two columns on this page. There something there for you, as well as for you parents.

We welcome the following new membe to our Circle, and invite any other youn friends to join: Sandra Finnigan (13 R. R. 2, Auburn, Ont.; Anne Stephanso (8), 8343 - 120th St., Edmonton, Alberta Marilyn Bonisteel (11), R. R. 2, Po Colborne, Ont. Cheerio for this time!

Books for Juniors

Kathy Ann, Kindergartner

By Frances Dunlap Heron. (Nashvill Tenn.: Abingdon Press.) $2.00.

Reviewed by M. G. Wilson.

This story of five-year-old Kathy An is a valuable book for kindergarten Sunda School teachers. The educational, entertain ing book reveals many simple teachin techniques and suggestions, which, if ca ried out, will benefit both the teacher an the members of her class.

This book may be used in group discus sions, by parents, or the individual teache

Martin Luther

By May McNeer and Lynd War (Nashville, Tenn.: Abingdon Press. $1.25.

A very brief but very interesting biog raphy of Martin Luther, suitable fo teen-agers, was written last year by Ma McNeer and Lynd Ward. However, it wa a cloth bound edition and this year it i available in paper binding, consequentl much cheaper. It takes Martin Luther fro his boyhood through maturity, but no lon theological discussions take place, yet hi great contribution is not minimized. It is fine little book for a church school library

Announcing

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urches

ey Church, Burritt's Rapids, Ont., d by a Methodist Circuit Rider a y ago, has celebrated the occasion special services conducted by the r. Rev. W. H. LeGrow. . . And the at *Lawrencetown, N.S.*, where Angus . student missionary, is working, out its 103rd anniversary by organ- project of renovation. . . Renova- nd redecoration were necessary after isastrous Easter Sunday fire at *ers Church, Ottawa, Ont.*, but the gation worshipped in the completed ng on Sept. 11th. . . The new church *deau Park, Ottawa,* Rev. W. A. oft, minister, was formally opened in apidly growing area of Ottawa South, a membership of over 600. . . And e rich dairy farming district twelve from Edmonton City Limits, at the st of the people who wanted a church- d community, the new congregation *Wye United Church* was constituted. L. Brooks is student minister, and John Wing, supervising pastor. . . *al Church, Stratford, Ont.*, Rev. U. minister, after a busy summer in this speare Festival town with its swollen ation, when the ladies served meals ly to thousands of theatre-going rs, has now re-dedicated its newly ated Sanctuary and new furnishings. chair was given by the family of the (Captain) J. W. Magwood, who l Central after his World War I aincy. A cross, bulletin board, and items were also given to beautify the h. . . *Ottawa United Church, Windsor*, Rev. George A. Wishart, minister. he cornerstone of their new church, years after the original was dedi- June 10, 1925. The Building Fund eached a total of $110,000, most of has been contributed in the three- campaign towards a total cost of $175,000.

aticook (B.C.) Church, Rev. Frank S. minister, held Centennial Services on ber 30th. First it was a frame, then a church, destroyed by fire in 1922 and t in 1923.

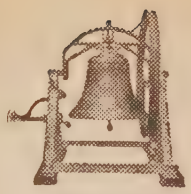
et in Parish Hall

rough the generous offer of Father of Holy Rosary Parish, the *East* s congregation, Aldershot, in sub- Hamilton, are carrying on their ly Sunday School sessions and morn- vorship in the Holy Rosary School Rev. E. A. Chester eagerly accepted er Ryan's offer, and laymen of the congregations worked out the details. arrangement will continue for at six months while the East Plains ch is under construction.

United Church Aids India Flood Victims

The sum of $3,000 contributed by The United Church of Canada went to aid victims of the recent disastrous floods in India. Milk powder, butter, oil and cheese was supplied through Church World Service to those who lost everything in districts where flood waters this monsoon have been the highest in the memory of anyone alive. Villages were destroyed, houses flattened, adobe homes melted and washed away. Ninety-nine per cent. of standing crops were destroyed and there is no fodder for cattle.

Food supplies were immediately rushed to the area by Church World Service, and additional supplies are on their way.



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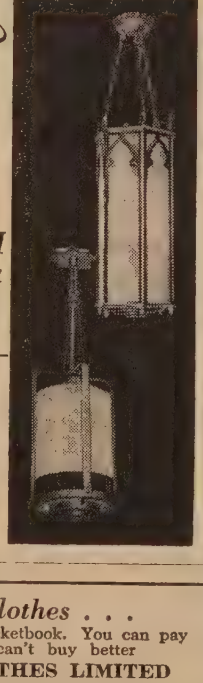

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Home Missions

New Hospital

The Queen Charlotte Islands are to have a new hospital, the Board of Home Missions announces. It will be officially opened November 1st. Two-thirds of the $230,000 required to construct the 20-bed hospital was provided by grants from the Provincial and Federal Governments, the remaining one-third being shared by industrial companies operating on the Islands, the local communities and the Board of Home Missions. The Medical Superintendent is Dr. W. Donald Watt, and his Assistant is Dr. Frank E. Ellingham.

Two Commissions

The Church has appointed two Commissions, one to study Indian Work; the other, Hospitals.

The Indian Commission is to assess our moral and legal obligation to these people; outline a ten-year plan of action; promote an intensive programme of recruitment.

Personnel:

Dr. M. C. Macdonald, Rev. W. R. Auld, Rev. R. T. Chapin, Rev. G. R. Inglis, Rev. George A. McMillan, Rev. E. E. M. Joblin, Judge N. V. Buchanan, Dr. J. E. Whiting, Dr. Graham Hudson, Mr. Findlay Barnes, Mr. F. Holberton, Mr. J. E. Conrad, Mr. E. W. McKenzie, Mr. Harry Featherstone, Dr. W. P. Bunt, Dr. J. I. MacKay, Dr. J. A. Lyttle, Dr. C. H. Best, Dr. S. B. Stokes, and three members appointed by the W.M.S., Miss Anne Ward, Mrs. C. Maxwell Loveys and Mrs. J. R. Wilkinson.

The Hospital Commission is to look at the general picture, and also to conduct on-the-spot surveys of the particular hospital.

Personnel:

Dr. J. C. Pincock (Chairman), Dr. Ross Mitchell, Dr. C. H. Best, Dr. G. Preston MacLeod, Mr. S. A. Dickson, Rev. E. H. Birdsall, Mr. J. Norman Robertson, Dr. W. E. Austin, Dr. E. R. Cunningham, Dr. W. C. Arkinstall, Dr. C. W. McD. Service, Mr. Donald McIntyre, Dr. A. E. Perry, Dr. W. M. Mustard, Dr. M. C. Macdonald; plus two members appointed by the W.M.S., Mrs. C. Maxwell Loveys and Mrs. C. S. Patterson; and as corresponding members, six Medical Superintendents of our Hospitals.

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Rockefeller Gives $260,000 to Churches

JOHN D. ROCKEFELLER, Jr., has given $260,000 to the World Council of Churches for projects by its study divisi

The gift was announced in New York by Dr. Samuel McCrea Cavert, Americ Secretary of the World Council. He s it includes grants for these purposes:

1. A special study of Christian respo sibility in areas of "rapid social chang especially in Asia, Africa, and La America. This is the main project of t Council's Division of Studies for the ne three years.

2. Study projects in the field of t Unity of the Church, the World Missi of the Church, and Christianity and W

3. Housing accommodations for the st of the Council's Ecumenical Institute Château de Bossey near Geneva. T institute was established ten years ag with the help of an initial gift from M Rockefeller, as a centre of conferenc retreats and studies in the interest world-wide Christian co-operation a service. The present gift is designed, part, to complete the institute's physic equipment.

The study of Christian responsibility areas of rapid change will have these goal

To clarify and sharpen the Christi contribution to relevant social ethics such areas.

To arouse Christian leadership in t West and in Africa and Asia to assumi greater responsibility for the solution the social problems of these areas.

To gather facts about the curre situation, as they bear upon the problem of social ethics, and facts about son concrete projects of assistance as th concern the general social problem involved.

To evaluate existing work of soci import, especially that carried on b Christian agencies, to determine its rel vance to the present scene of rapid soci change.

In regard to the study on "The Unit of the Church," the Council's Stud Division revealed plans for a series o regional conferences which aim to brin into the open "the most difficult of concret issues in the whole field of Church unity It said clergy and laity will participate i these discussions on a broader basis tha has been attempted in the past.

As part of the study of "The Churc and War" a "high-level commission" o lay and clergy leaders will attempt to draf a statement on this subject for submissio to Christians throughout the world. ●

special dedication service the Coaldale (Alta.) Church acknowledged three of its young people ring to give full time service to the church. Taking part were (left to right): elders, Mr. C. A. am, Mrs. Lena Rowley, Dr. James Oshiro and Mr. Russell Davis. Kneeling are Miss Audrey am, who is now at Bella Coola Hospital; Mr. Marvin Pickering, a candidate for the ministry, n Arts; and Miss Thelma Frieson, secretary at the Hazelton Hospital, who plans later to enter the United Church Training School.

MESSAGE

(*Continued from page* 13)

nitial materials have been developed, will be a further process of consulting ield. It will take time to carry out a long range programme, but by 1960 xpect our church will have completely curriculum materials for the Sunday ch School.

Leadership Is Central

me 270 churches are also taking part parallel research project in Leadership ation. Nearly every presbytery has or more churches sharing in this ct. During the next three years, plans a local church programme of training rs through "Workers' Conferences" being developed and tested. These ts will be used to "build in" a leader- training strategy along with our new culum materials.

What Is the New Plan?

must be emphasized that the following suggested plan only. It is referred to resent as a "Common Area Plan." The ramme will be built around common s of study and experience to be shared y all departments at the same time. s, for example, each age group would tudying Jesus Christ at the same time. re will, however, be graded develop- t of these "common areas" of study so the materials will be related to the s and abilities of each age group. The materials will include a strong relation- to the home and will feature a revital- use of the Bible. The common areas study will be closely related to the nal emphases within the regular pro- me of the local church throughout the year. The mid-week programmes of Christian Education will be co-ordinated wherever possible.

Second Five Years

The new Sunday Church School programme, developed in the first five years, will be fully supported by field interpretation, promotion and leadership cultivation, during 1960-1965. All of the other programmes planned by the Board of Christian Education will be revised or redeveloped in harmony with the new plan. It will take the next ten years to complete the plan for a totally co-ordinated programme and leadership set-up. The plan will suggest a norm for each local church, but will allow for flexibility and freedom to take into account local needs, resources and planning. The programme must be fully supported by an adequate plan of field services and leadership education. This is a long term task. The development of special programmes and related projects cannot be delayed or postponed while we go forward with this central task. These will, however, be closely related along the way.

Continuous Improvement

It should be fully realized that all Sunday School materials are being revised and improved every quarter. Every effort is being made by the Department of Sunday School Publications and all other departments concerned, to provide The United Church of Canada with the best lesson helps available. We appreciate the loyalty and support of every local church as together we share a common purpose, "that every individual at each stage of his developing life may be led to know and love and serve God as revealed in Jesus Christ." ●

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James Evans Comes Home

Ashes Interred at Norway House

Singing "The Church's One Foundation" a large procession led by Rev. K. C. McLeod and Head Leader Walter Keeper, left the James Evans Memorial Church at Norway House, Man., and wended its way to the old cemetery. There the ashes of James Evans, famed missionary to the Crees, which had been sent from England (See "The Return of James Evans" in THE OBSERVER, June 15th issue) were interred in a beautiful little cairn carefully built under the direction of J. B. Keeper, whose parents had been converted by James Evans.

It was a very moving ceremony. Perhaps the greatest tributes to James Evans and the missionaries who followed him were the prayers so feelingly given by Indian Lay Missionaries from Norway House; William Towers serving at Poplar River and Bobby Chubb just retired from Deer Lake. The words of gratitude expressed by Head Leaders Thomas Ross of Cross Lake and Walter Keeper of Norway House showed how deeply Jesus Christ had molded their lives. Speeches in Cree and English were ably given as testimonies to the work of James Evans.

Immediately after the services, races for all were held on the church point so that the children, too, might share in the joy of the day.

Pulpit Vacancies

No charge for first insertion.
Thereafter 6 cents a word, minimum $1.00.

Stewarton United Church, Ottawa, is now seeking a minister, owing to the death of Dr. F. S. Milliken. Applicants please apply to Herbert A. Coulman, 1141 Emperor Avenue, Ottawa 3, Ont.

Central United Church pulpit in Hamilton, Ont., vacant November 1, 1955. Interested ministers please contact Mrs. Art Farmar, 82 Grant Avenue, Hamilton, Ontario.

Camrose, Alberta, will require minister next year. Interested ministers please write to E. W. Schnell, Chairman Pastoral Relations Committee, Camrose.

Trinity Church, New Glasgow, is now vacant. Interested ministers write A. G. MacLeod, Secretary Pastoral Relations Committee, 154 Maple Avenue, New Glasgow, N.S.

Northside United Church, Seaforth, pulpit vacant January 1, 1956. Interested ministers please communicate with Dr. J. C. MacLennan, Seaforth, Ont.

Glenmount Church, Toronto, pulpit vacant Oct. 23rd. Interested ministers write or call H. E. Graham, Clerk of Session, 2195 Danforth Avenue, Toronto.

Bulletin Board

The official opening of the new building at the Cedarvale School for Girls, Georgetown, Ontario, will be held on Saturday, Nov. 5, 1955, at 2.00 p.m. The Moderator, Rt. Rev. George Dorey, D.D., will take part in the service.

Adoption

Rev. and Mrs. Lloyd Stapleton, Streetsville, Ont., announce the arrival of their "chosen" baby daughter, Katherine Anne Elsie, a sister for Douglas and Danny.

Publishing House Notes

The Publishing House

So many people enquire about the organization and work of The United Church Publishing House. It is directed by The Board of Publication of The United Church of Canada, under the authority of The General Council of the Church.

It publishes *THE HYMNARY, THE BOOK OF COMMON ORDER*, and other official books of the Church. It publishes this Paper — *THE UNITED CHURCH OBSERVER*. It publishes the Sunday School Lesson Helps and Story Papers. It conducts a Retail and Mail Order business to provide all congregations with Church and Church School Supplies — Offering Envelopes, Record Books, Communion Ware, Church Calendars, Notice Boards, etc., etc.

It publishes books of various kinds— School text books (in the tradition of Egerton Ryerson) for Public and High Schools, Colleges and Universities; general books of Fiction, Travel, Poetry, Biography, Religion, specializing in the work of Canadian authors.

It has its own printing plant which produces the above materials, and does also a certain volume of commercial printing. The Ryerson Press is the trade name of The United Church Publishing House.

The Book Steward.

Stewardship Crusade Rallies

A nation-wide campaign is under way, under auspices of the Missionary and Maintenance Department of The United Church of Canada. The theme is "An expanding Canada expects an expanding Church."

The campaign opened on September 27th, with crusade rallies being held in Eastern Canada during the first month. The Western campaign opens November 1st at Vancouver.

Rallies planned for the west are:

Nov. 1—Vancouver
Nov. 2—Victoria
Nov. 3—New Westminster
Nov. 4—The Kootenay area
Nov. 7—Lethbridge
Nov. 8—Calgary
Nov. 9—Edmonton
Nov. 10—Saskatoon
Nov. 11—Regina
Nov. 12—Moose Jaw
Nov. 13—Under direction of Saskatchewan Committee.
Nov. 14—Brandon
Nov. 15—Winnipeg

Ministers' Addresses

Rev. Aubrey W. Ingram, D.D., c/o Zion United Church, Moose Jaw, Sask.

Rev. A. E. Cooke, 226 Johnston Road, Alberni, British Columbia.

Rev. E. F. Kemp, Gibsons, B.C.

Rev. A. J. Love, 29 Graham Ave., Ottawa, Ont.

Rev. Riley Smalley, Suite 2, Brock Apts., 235 Brock Street, Kingston, Ontario.

Sixty-five per cent. of all those who made "decisions for Christ" in Billy Graham's Toronto Crusade were already connected with a church in some way. Most of the converts were in the 30-39 age group.

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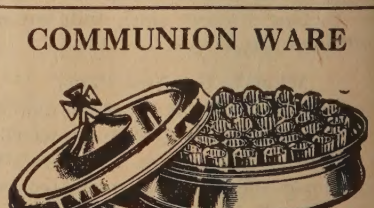

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HELP WANTED

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THE W.M.S. Indian Residential School, Portage la Prairie, Man., requires single, competent lady 30-45 years; good health; some knowledge of sewing and housekeeping; interested in Sunday School work. State full particulars and clergy reference. Only a person fond of children and seeking steady employment should apply to Lachlan McLean, Principal.

SECRETARY wanted for church editorial office. Accuracy and experience in business skills required, plus a desire to learn editorial procedures. Applicants are invited to write Rev. P. G. White, The United Church of Canada, 299 Queen Street West, Toronto 2B. Those in Toronto area may telephone EMpire 3-2601.

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